The Priest

Edited By Priests For Priests

ovember, 1954

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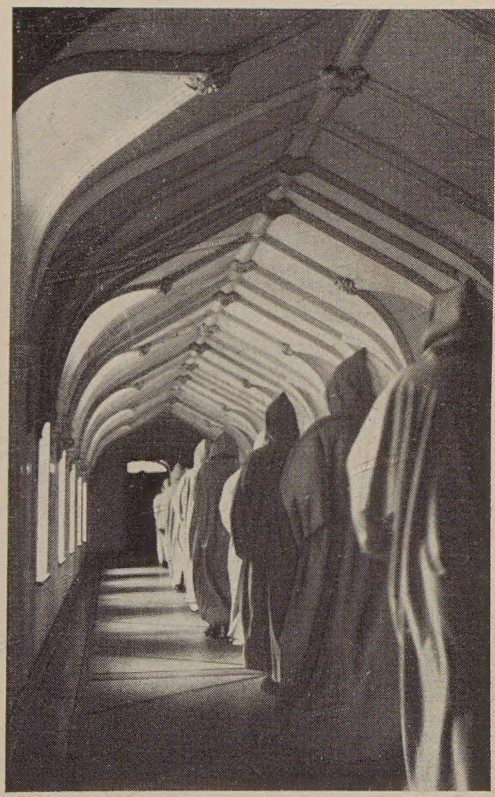
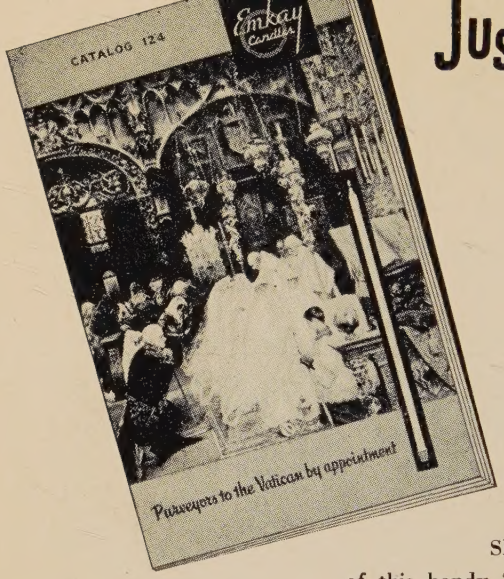


De profundis clamavi ad te, Domine!



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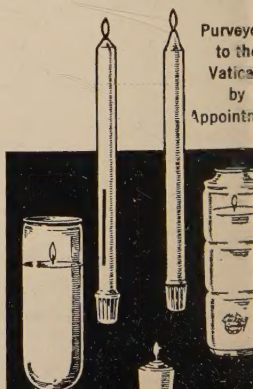

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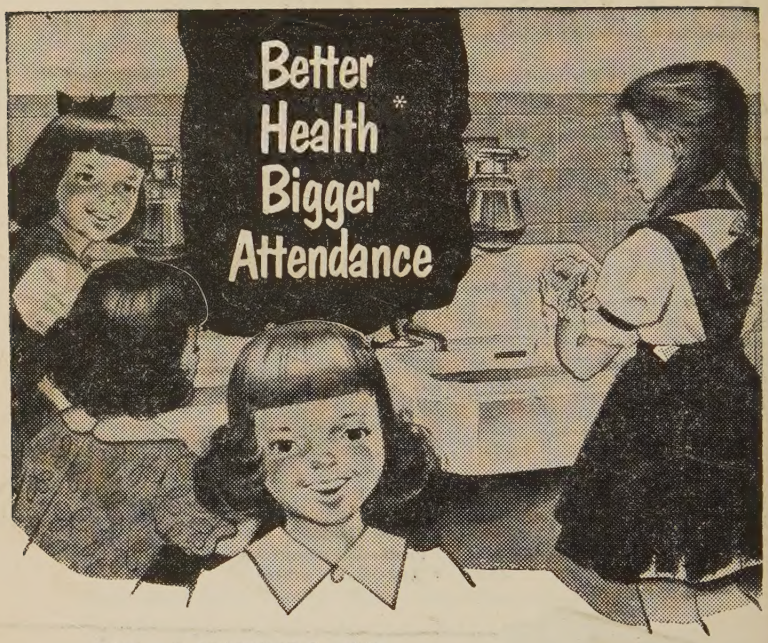

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Goats Among the Sheep

ACCORDING to Dr. Carl McIntyre, President of the International Council of Christian Churches, here is what the Communist clergy were able to pull over on their gullible fellow-Protestants and accomplish for their masters behind the iron curtain:

1. The Communist clergy increased their strength on the powerful Central Committee which directs the affairs of the Council between assemblies. At Evanston two more were added. According to the testimony of refugees, one of the latter had been a member and official of the Communist Party. When the other was chosen, the Polish Embassy in Washington released a statement by this minister praising the Communist government and reporting the official resolution of his church defending the Communists in their charges against the West.

2. Re-election of Professor Joseph L. Hromadka, recognized as one of the principal Protestant defenders of Communism, to the Central Committee was a smashing victory for Communism.

3. The Communist clergy secured recognition of Communist-controlled churches on an equal level with non-Communist church-

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es. Their presence in Evanston "established . . . that churches dominated by Communists may, if they come in the name of Christ, receive the right hand of fellowship."

4. The Communist-controlled ministers at Evanston have "betrayed the true Christian Church and been responsible for the persecution and suffering of true Christians in their lands," says McIntyre. But when charges were made against them in the press and representatives of the Czech government-in-exile gathered in protest outside of the hall, "public apology was made to these Iron Curtain men before all the Assembly of the Council by the Archbishop of Canterbury."

5. The Assembly actually held by resolution that these Iron Curtain ministers "in supporting the Communist order, were loyal to Christ."

6. The Communist clergy were successful in preventing passage of resolutions warning of the infiltration of Communists into the church in the free world and of the program of the Communist Party to use the Church outside of Iron Curtain countries for its advantage. Evanston was silent on this theme.

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THE PRIEST NOVEMBER, 1954 VOL. 10, NO. 11

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First Epistle of St. Paul to Timothy (iv. 16)

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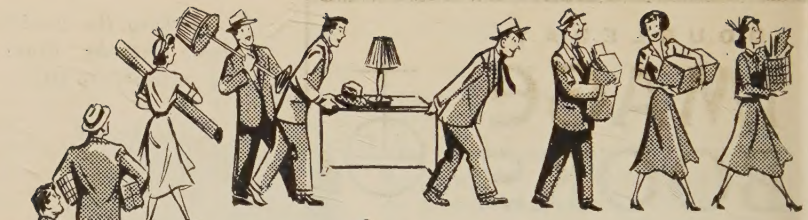


We just moved

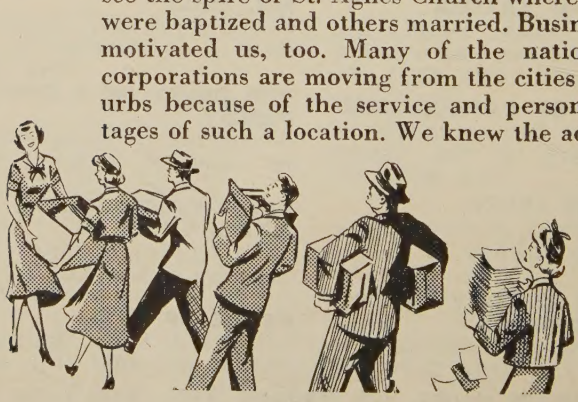
For the fourth time in our history, Lawson Associates have moved to a new suite of executive offices.

Again we packed up all the thousands of files and charts which comprise our records, all the ponderous desks and furniture, all the heavy volumes of our research library.

Up came the rugs. We gathered together supplies, mimeograph machines, automatic typewriters and six Vice-Presidents.

We moved across town to the magnificent new County Federal Building, and took over its air conditioned fifth floor.

We wanted to stay in Rockville Centre. We have our roots here. When we look out the windows, we see the spire of St. Agnes Church where some of us were baptized and others married. Business reasons motivated us, too. Many of the nation's largest corporations are moving from the cities to the suburbs because of the service and personnel advantages of such a location. We knew the advantages a



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Off The Cuff

OUR long experience as an assistant has convinced us that there are basically two kinds of pastors: the spenders and the savers. The one watches his utility bills, the other loves light. The one has his vestments custom made, the other buys from stock. Every reader could develop this list of traits for pages, but — which type are you?

* * *

Don't know whose mailing list addresses material to "2nd Assistant, St. Bertha's Church," but we've noticed that their envelopes certainly kick around a long time unopened before being swept out. Whether it is that no one cares to claim the distinction of being third in command, or the feeling that anything addressed to so lowly a creature could hardly be worth reading, it's hard to say.

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Did you know that Secretary of Agriculture Benson is a Mormon Bishop? — and Senator Watkins, the man who presided over Senator McCarthy's censure hearings?

In fact, it's hardly a distinction being a Bishop in Salt Lake City. Our own Bishop Federal's mailman is a Bishop.

* * *

Epitaph from a churchyard at Dulverton, Somserset:

Neglected by his doctor,
Ill-treated by his nurse,
His brother robbed the widow,
Which made it all the worse.

* * *

And here's one that certainly flouts the law "De mortuis nil nisi bonum":

Beneath this stone and not above it
Lies the remains of Anna Lovett.
Be pleased, good reader, not to shove it,
Lest she should come again above it.
For, 'twixt you and I, no one does covet
To see again this Anna Lovett.

* * *

This one comes from Hertford:

Woman:
Grieve not for me, my husband dear,
I am not dead, but sleeping here,
With patience wait, prepare to die,
And, in a short time, you'll come to I.
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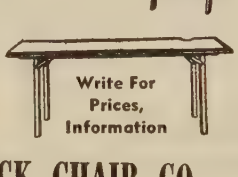

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Currente Calamo

Sleep on, I have got another wife,
Therefore I cannot come to thee
For I must go and live with she!

* * *

The following ambiguity occurs in a graveyard at Ulverston, Lancashire:

Here lies my wife.
Here lies she.
Hallelujah!
Hallelujee!

Our Heroic Sisters

HUNDREDS of Catholic nuns in three satellite countries have been torn from pursuit of a religious life and either deported or forced into manual labor according to Radio Free Europe.

Deportations from Poland, Hungary and Czechoslovakia to Siberia have become widespread. According to the testimony of two separate letters, an unspecified number of nuns from the Warsaw and Cracow regions were suddenly deported to Siberia in August.

A Hungarian woman, recently repatriated after eight years spent in Soviet labor camps, said that more than one hundred Polish, Hungarian and Slovak nuns, who had been deported to the Soviet Union since 1945, lived amid inhuman conditions in five forced labor camps near Irkutsk. In one camp in which she worked 50 Polish sisters and 20 from Hungary were held and many of the nuns had died of starvation and overwork while felling trees.

Another source told that nuns of the Magdalen Congregation in the Polish town of Plock were compelled to leave their homes on an hour's notice after refusing to sign a Communist peace petition. In Warsaw, the Sisters of Mercy were expelled from Jesus Christ

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Hospital, which had been in their care for two centuries, for similar political reasons.

This source estimated that at least 45 per cent of the property owned by female religious orders in Poland has been confiscated under the Communist regime. The figure includes convents, hospitals, schools, orphanages and other welfare institutions.

A letter from Hungary described the present situation of nuns whose orders have been dissolved:

"Some of the sisters are assigned to keep house for parish priests, others work in hospitals and charitable institutions. Most of them, however, perform labor in factories and farms. They are not permitted to wear their habits. For security reasons, they do not maintain connections with each other. They accomplish real missionary work in whatever surroundings they find themselves, and their fellow workers are enthusiastic about them.

"Although most of the sisters work in a harsh environment, and are surrounded by the temptations of the world, there is not a single one of them who has renounced her religious vocation and chosen secular life. Religious life, which has been forced underground, is now having a revival in Hungary, and religious faith has become even stronger."

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the stations beam their programs to all countries. We are also informed that the Latin American Mission Society will make an extensive campaign among the half-million Spanish-speaking people in New York City.

* * *

The Missouri Synod Lutheran Church was producer of the technically excellent TV series, "This Is The Life." The actual production was handled by a professional motion picture maker and professional actors and actresses appeared in the cast. The series is now being offered for rental to Protestant church groups of all denominations.

* * *

The Christian Herald reports 55,837,325 Protestant church members in this country as compared with 31,476,261 Catholics. The Protestant is 58.9% of the total church membership, the Catholic 33.1%.

The top nine Protestant bodies —Methodist, Southern Baptist, National Baptist Convention, U.S.A., National Baptist Convention of America, Protestant Episcopal, Presbyterian, United Lutheran, Missouri Lutheran Synod, and the Disciples of Christ — have a total membership of 34,970,892. Biggest gain among the larger groups was shown by the Missouri Lutheran Synod with a 7% increase. (For a clue to this gain, reread the last item.) The Catholic increase was only 4%.

The new census figures show 187,551 Protestant pastors while the total number of Catholic pas-

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A full-length film on the life of Christ is being produced in Hollywood under Protestant auspices for direct release to the nation's theaters.

According to a New York *Times* report, the movie, "Day of Triumph," is being filmed by J.K.F. Productions under Dr. James K. Friedrich, an Episcopal minister who has long produced Cathedral Films for church consumption.

The production is using Irving Pichel who also directed the film "Martin Luther." Featuring well-known Hollywood actors, it marks a new departure in religious films in that it is being prepared for direct distribution to regular movie houses.

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WE don't want to brag, our collection of Parsoniana is rather meagre but we have a couple of gems on file and when La Parsons went berserk recently over the tragedy of DiMaggio and Monroe we dug them out. As we recall, she denominated that little adulterous union as the "the love affair the whole world watched" — or something similar.

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Currente Calamo

Possibly, wrung dry with grief, she wasn't up to her best. We still prefer these two — with the aid of some back issues of *The New Yorker,* and its appended comment:

There Goes Another Fuse
[*Louella Parsons in the Los Angeles Examiner*]
Clark Gable is married.
He took as his bride yesterday blonde and beautiful Lady Sylvia Ashley Alderley, widow of Douglas Fairbanks, Senior.
The marriage unites two of the most glamorous figures of our day.

I doubt if any characters in history, and that includes Cleopatra and Antony, Helen of Troy and all the rest, equal the career of these two.

* * *

And for just the right touch of humor — a very dry Parsons — this second:

Whether it is a boy or a girl, the Henry Wilcoxons have decided on Tertius for the name of their expected third child (Latin for "three"—get it?). — *Louella O. Parsons in the Los Angeles Examiner.*
Got it.

Past Bigotry

IT is hard for us in twentieth century America to realize what bigotry has meant in our past history. For all this we say, "thank God," and we credit not only a present Good—Neighbor religious policy but broader outlooks underlying it which are the products of education and, unfortunately, in part, of a current Protestantism or

Continued on page 996

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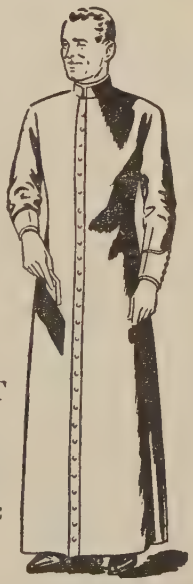

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The Priest

THE PRIEST NOVEMBER, 1954 VOL. 10, NO. 11

Editorial Comment

Confusion On Communism

AMERICAN public opinion is rather confused today in regard to the subject of communism. All agree that it is a deep menace to man's freedom. But there is less agreement on the impact of this menace and the remedies to be used against it. In the domestic field, we have violent conflict of views. When international affairs are discussed, there is a series of policies ranging from appeasement, coexistence, and containment on one side, to projects for liberation or even preventive war on the other side.

In the effort to gain perspective on these controversial matters, some middle-of-the-road analyses and suggestions will be offered in this editorial. Possibly they may offer a common ground for men of good will. At least, they may contribute to understanding, which could be a first step toward agreement. The present editorial will deal only with domestic communism. Foreign policy will be discussed later.

In regard to domestic communism, we find a number of different factions clamoring for public acceptance. Here we may attempt a list, knowing that it will not be exhaustive. First, there are the vocally anticommunist forces. These include: Senator McCarthy and his followers; Vice-President Nixon, Senator Mundt, Senator Jenner, Congressman Kersten, and Congressman Velde (Jenner, Kersten, and Velde may be considered as symbols of the committees they head); Attorney-General Brownell, J. Edgar Hoover, and the executive branch of the Administration; and finally various state and private groups dedicated to fighting communism.

In the second place, we may list those who have fought communism well in certain fields, but who have reservations about the domestic program of some or all in the first group. In this camp we would place our major labor organizations; the Americans for Democratic Action; many persons connected with previous Democratic Administrations; many liberals, editors, commentators and

professors; and groups especially sensitive to the problem of civil liberties.

A third class has been designated anti-anticommunist. We would define this type as giving lip service to opposition to communism, but actually devoting their energies to attacking any and all measures proposed or tried in the effort to stamp out domestic subversion. While Senator McCarthy is the chief enemy of this group, they tend to lump together all active opponents of domestic communism under a common smear. They delight in attacking "paid informers," but are silent about paid Soviet agents. They are frequently dishonest — witness the terrible prophecies made when the Internal Security Act was passed (over Presidential veto) in 1950. This was dishonesty rather than bad prophecy, since they based their predictions on distortions of the text of the law.

A fourth group can be classed as the consistent dupes for communism. They are the fuzzy-minded persons who can always be counted upon to fall for one or other communist front. They may be pacifist clergy, fighters for civil liberties, or interested in one or more phases of social justice. But they do not look behind the label when they buy. They fail to realize that faulty choice of allies may hurt rather than help the causes they espouse.

Out-and-Out Reds

Finally there are the confirmed fellow-travelers and Communist Party members. A confirmed fellow-traveler, as defined here, accepts his ideas and programs from the Party, while technically remaining aloof. In practice, the distinction between both groups is too slight to be worth considering. Actually the fellow-traveler is often more dangerous than the Party member, since the former cannot easily be touched by existing laws.

Connected with the groups described above are various organizations, institutions, and outlets. Thus most of the first group has the apparatus of government and its laws in order to propagate and enforce its views. Groups lacking political power can and do seek to manipulate public opinion in their favor. They can often influence government policy, especially since the first group listed is by no means a homogeneous body. The approach of McCarthy is not that of Nixon, and Brownell and the White House staff differ from both McCarthy and Nixon in their approach.

With such wide and vocal diversity of viewpoints, is it possible to obtain an anti-communist policy which will command almost universal acceptance? In practice this means a program upon which the first two groups would agree, since

they are by far the most numerous. A solid and acceptable program might even win converts from the third and fourth groups. After all, the dedicated procommunists hardly number more than 100,000 persons in a nation of 160 million.

We think that such an approach is possible. It may be difficult, given the emotional overtones of recent conflicts. Perhaps the highest type of statesmanship will be needed to obtain it. But our internal fight against communism, like our foreign policy in regard to the Soviet Union, should be basically nonpolitical. This objective is worth a hard struggle.

The first step in achieving unity is to make the policy as nonpolitical as possible. Investigations, indictments and prosecutions should be directed against guilty individuals, not an Administration or party. This will not be easy, since President Truman made the mistake of going on the defensive when the problem was first exposed. Instead of taking credit for cleaning out Reds whom he personally abhorred, he took bad advice and followed the "red herring" approach publicly, while quietly trying to purge his Administration.

But the mistakes of the 1940's are not current history. The present Administration presumably has cleaned all communists and sympathizers out of government. Hence that issue, *per se,* should be dead. It will arise, *per accidens,* if the new immunity law permits prosecution of Soviet spies hitherto untouched. But these prosecutions can be handled in a nonpolitical way, to the ultimate benefit of the country.

A Distinction Between Error and Treason

In this regard, it is important that mistakes in policy be not equated with treason. Black and white judgments, made with the wisdom of hindsight, can cause great injustice. This writer believes that communist influence had much to do with our China policy in the middle forties. But he also acknowledges that some honest and competent men felt that it was impossible to save Chiang. This writer likewise has been critical of Secretary Acheson. But the recent Oppenheimer hearings have revealed that Acheson saved the day for the H-bomb. He was one of two persons immediately responsible for persuading President Truman to go ahead with the "crash" project.

President Eisenhower's instincts were sound in wishing to make communism a dead issue in political controversy. On the other hand, he seems to have reached the right conclusion for wrong reasons. There is evidence that he does not grasp the seriousness of the problem. It is tragic, in fact, how few men in public life really under-

stand the complexity of communist subversion. Democrats and Republicans, business men and labor leaders, editors and commentators—all have a tendency to concentrate upon one facet of the problem and have missed the total picture. Few public figures see the problem in proper perspective. Vice-President Nixon and J. Edgar Hoover are outstanding exceptions to this rule.

In addition to making the problem nonpolitical, there should be a concentration upon the *current* problem, and an overlooking of past mistakes presently repented. It is impossible to overstress the importance of this proposal. An extremely high percentage of opposition to anticommunist personalities and programs stems from feelings of fear and guilt. This opposition is closely related to the great inroads made by communist propaganda during the united-front periods of 1935-39 and 1941-47.

The editor or commentator who must discuss Alger Hiss may rightly feel "There but for the grace of God go I." When Oppenheimer is pilloried for disregarding security regulations, thousands of influential persons feel fear and guilt. For they know that, *at the time,* they shared the same views and belonged to the same front organizations. When friends or political associates are exposed before an investigating committee, the instinct is to defend them and attack the committee.

Present Security Is At Stake

This does not mean that investigations or prosecutions should cease. On the contrary, they form an important part of a sound anticommunist program. But they should be confined to problems relating to the *present security* of the United States. Thus, in the matter of exposure of individual communist connections, this advice may be offered. Persons known to be presently communists, or to have belonged to the Party in the recent past (say, after the attack in Korea) should be exposed and, when possible, punished. Persons who have committed grave crimes against the security of the United States should be exposed. If the law permits, they should be indicted and punished severely.

Exposure of persons who once were communists but who have sincerely broken with the Party by 1950 or before should be most exceptional. Only strong arguments of national security should warrant the unveiling of such past connections. Even more so, we should be forgiving and understanding toward those who were merely members of front organizations or partway fellow-travelers. It is inexcusable, for example, to attack an outstanding public personage for a few front connections made in his college days.

This proposal for political amnesty, for setting a year of grace, accords with the religious ideals of both Christianity and Judaism. It makes good political sense as well. We must remember that the most articulate segment of the American public, by and large, fell for the united-front line of the communists. If the bulk of professors, editors, and commentators accept much of the "anti-anti" line, we should not overlook the element of fear and guilt as unconscious motivation. They must be given an "out," a method for saving face, if they are to line up effectively behind a solid anticommunist program.

If these two steps were taken and the fight against communism were both non-political and restricted to present national security, there should be little difficulty in getting unified national opinion on the subject. The mechanics of working out such an approach should raise few difficulties. A committee could be formed to include an outstanding Republican and Democrat known to be effectively anticommunist, a distinguished jurist such as Judge Medina, a well known civil libertarian, a professor, and some labor leaders. A group such as this could issue a comprehensive report on the problem. It could be discussed in Congress, by Administration leaders, and by molders of public opinion. Investigating committees could adopt its standards. Then we could present a united front to the world on a matter of great importance.

We shall never achieve unanimity on this or any other complex public issue. Strong and controversial public personalities, such as Senator McCarthy, will continue to be subjects of debate. But we certainly could achieve a higher degree of unity and a greater sense of common purpose than we have today. In these critical times, this is worth our prayer and dedicated effort.—J.F.C.

Notre Dame's Benefactors

Gifts from alumni and friends and grants from government and industry received by the University of Notre Dame in 1952 amounted to $2,000,000, according to a recent university announcement. According to Very Rev. John J. Cavanaugh, C.S.C., director of the University of Notre Dame Foundation, 7,000 alumni, 40 per cent of all graduates, contributed $963,992. Included in this amount is a gift of $650,000 from I. A. O'Shaughnessy, of St. Paul, Minn., to complete the liberal and fine arts building bearing his name. Government and industry grants came to $580,000. Gifts from friends raised the total to $2,000,000.

Mary and the Priest

✠ *Richard J. Cushing, D.D.*

She wills our victory!

THE Marian Year has focused attention on the Blessed Mother of Christ, under all the aspects of her resplendent place in the life of the Universal Church.

The influence of Mary in the formation of her children has been meditated and expounded by innumerable preachers of her virtues—at their head our Holy Father, the Pope himself. The part of Mary in the inspiration of the Christian home, her exemplary role in the perfection of holy nuns, her patronage of the devout teacher — these and a host of other considerations have enabled all classes and conditions of Catholics to profit from the Marian Year in terms of their own special needs and graces.

The priest has his particular interest in the lessons of Marian Year. It is good that we spend the time of a brief meditation together, recalling some of those lessons in the hope that the sweet influence of Mary in our priestly lives may be the greater, and that the influence of our priesthood in the life of the Church may be more in accord with the ideals of the Queen of the Clergy.

Let us begin by praising God for the inspirations which prompted the Holy Father to proclaim this year of devotion to Mary—and to link it most especially to our perfection as modern priests. Speaking of the spiritual formation of priests-in-the-making, the seminarians of the Church, Pope Pius told how blessed the Church would be if surpassing piety toward the Blessed Virgin were blended in the modern priest with piety toward the Blessed Sacrament, adding that we would never have ground to fear for the virtue of priests, made strong by fervent love for Jesus and for Mary, the Blessed Sacrament and the Blessed Virgin, Mother of the Eternal Priest and the patroness of all priests without exception.

As the Mother of Christ the Priest, Mary is also the loving mother of all the Catholic clergy. The spiritual maternity of Mary, by which all the redeemed are her children, derives from her part in the Incarnation, the Redemption and the distribution of grace. At the Incarnation, Mary became the Mother of the Mediator between God and Man, the High Priest of the New Law. To her Son the Scripture applied the prophetic words: *Thou art a priest forever according to the order of Melchisedech.* Popular piety, with good theological reason assigns this same phrase to us, the priests of the Holy Catholic Church. It does so

because our priesthood is that of Christ, the Priest Whom Mary brought into the world at the Incarnation.

It is not as Son of God that Christ is priest. Every priest must be a mediator taken from among men. The divine element in the mediatorship of Christ comes from God; the human element, essential to His priesthood, comes from Mary. With good reason, then, we hail her as Mother of Christ as Priest, and claim her as the Mother of our own priesthood.

The special maternity which links Mary to priests and priests to Mary, acquired new meaning in the hour of the Redemption. Let the theologians interpret to us the part of Mary as a co-redeemer, together with her Son, and therefore her intimate association with the atoning work of His priesthood. But even the least of us, so far as theological learning goes, will remember that on Calvary it was to the type of the faithful priest that Christ gave His Blessed Mother. "Behold thy mother!" was spoken to John, type of the perfect priest, and he, the most priestly of the Evangelists, speaks for us all when he writes in his Gospel that from that hour he took her unto himself. Thus began the filial relationship which every Catholic priest feels toward Mary.

Our Constant Companion

Mary is not only the mother of priests; she is their constant co-worker, in the labors of her Son, which priests perpetuate. She is *Socia Christi* as well as *Mater Christi*, Christ's co-worker, as well as His mother. We priests are by office the co-workers of Christ, His associates in the priesthood that He brought into the world, and around which He built His Kingdom on earth, the Church. Mary is no less our companion in the modern priestly work of Jesus Christ, than she was companion of Christ Himself at Cana and on Calvary.

Mary has another relationship to our priesthood, of which we should be mindful in this year of meditation on her privileges and her influence. Our priesthood makes us the representatives of the Church. For the public at large and, above all, for our own people, we do not merely speak or act as agents for the Church: we *are* the Church: the Church is loved according as we are loved. The Church, alas, is hated, if and when we become hated. We are thought of as the figures and form of the Church.

From ancient times, Mary has been for the faithful the most perfect figure of the Church. For them the Church and Mary have been almost interchangeable in their roles, their relationships to souls and their places in the divine economy. Mary is a mother; so is the Church. Our Holy Mother the

Church, our Holy Mother Mary —both phrases are instinctive on faithful lips.

Mary is a spouse; so is the Church. "Spouse of the Holy Spirit" — the title belongs to Mary and it belongs not less to the Church.

Mary is the spotless Virgin; so is the Church—free of the taint of the earth, a kingdom not of this world.

If as priests we are also symbols of the Church, our lives and actions in parallel with those of the Church, then in this role Mary, the counterpart of the Church, must be our model.

So many affinities and resemblances link Mary and the priest; so many dependencies exist between the priest and Mary; so great the need of the priest for Mary, that no greater school of priestly virtue or storehouse of priestly strength can be imagined than the life and example of Mary.

Humble Obedience

Reflect, I beg you, on the lessons we priests will learn most perfectly from her. Mary teaches us the ready, unquestioning response to the Will of God, which is the beginning and the perfection of all priestly vocation. "Be it done to me according to thy word! Behold the servant of the Lord!"

Mary teaches us the day-in, the day-out submission to God's plan and purpose which is the essence of an obedient priestly life. In the flight into Egypt, in journeyings wherever the mystery of her relationship to Jesus brought her, she is the model of the priest who, asking no questions, sets forth wherever God's purposes require him to be.

The abnegation of the priest; the humility of the priest; the poverty, purity, patience and perseverance of the priest—all these find their highest exemplars in the corresponding virtues of the Virgin most humble, most modest, most pure, most patient, most faithful. For the good priest Mary is a school of virtue.

Two virtues are especially demanded of priestly souls in our day of revolution and of testing. Of both let Mary be our teacher and our prototype. The first is priestly charity; the second is priestly confidence, courageous and conquering.

If we are to reproduce in our day the charity of Christ the Priest, we must meditate on all the words, deeds, attitudes and methods of Jesus in order to discover in these, the ways in which divine charity expresses itself. We shall do this best if we strive to seek Christ as Mary sought Him, to watch Him at work as Mary must have done. In every crisis, in every problem which confronts us, our prayer must be: "Dear Mother of priests, what would Jesus have done in my place?"

The answer to this prayer will be revealed in the growth, not only of a spirit of charity among us, but of works of charity around us and through us. The charity of priests who see Jesus through the eyes of Mary will not be professional or perfunctory; like that of Jesus, it will be intensely personal, patient, full of pardon and of humility.

Not less than charity, courageous confidence is needed if we are to do the work of Christ the Priest in the modern world. Our task among men sometimes seems desperately difficult. We are tempted to wonder if ever the world has been so perverse as it is in our day. Has Satan ever had so many allies, so many agents, so many victories? Have the forces for Christ ever been so few, so scattered, seemingly so impotent?

If we look only at ourselves and our enemies, we are bound to lose confidence. If we listen to our own inward confusion and to the outward cries of our foes, we shall assuredly despair. But if we look on Christ and if we hear His manful and divine declaration: "Have confidence, for I have overcome the world!" — then courage returns and hope is born again.

In order that we may the better behold the reassuring radiance of Christ and hear the encouraging accents of His victorious voice, the Church directs the attention of her priests to Mary. The Holy Father speaks for all the Church when he bids us, in his Marian Year proclamation to his priests, to "lift up with confidence our gaze, our thoughts and all our aspirations towards her who, as mother of the Eternal Priest, is the strengthening mother of all the Catholic clergy."

"She Wills That We Win"

Our confidence will be nourished and our courage inflamed, if we remember the multiple reasons why Mary *must* strengthen us in our priestly efforts to win the modern world for her Son. She wills that we win, because the victory of our efforts is bound up with the glory of God, and that glory is her substance. She wills that we win, because it is a question of the work which her Son came to do, and she has no life apart from Him. She wills our victory because it involves the good of the Church, born of her tears and of her Son's blood on Calvary. She wills our victory, because without it, she is robbed of the victory over the primeval serpent whose head she was called into being to crush, whose defeat she was promised at the dawn of human history.

The saints understood all this, and so Mary was their strength, the source of their confidence. They saw days as evil as ours and were not sickened, because

they remembered Mary. St. Bernard saw schisms, apostasies and perversions; he sang the praises of Mary — and was strengthened against temptation to despair or to discouragement in the battle.

That is why the history of the modern Church reveals that wherever atheism, impurity, or the spirit of revolt has been most strong in the modern world—there preachers of the privileges and the power of Mary have proved to be the most courageous and the most successful in causing the Gospel to prevail.

Think again of St. Bernard, of Dominic, Canisius, Francis de Sales, of our Holy Father, gloriously reigning in the midst of griefs, and you will understand my assertion, that priestly power triumphs over rampant perversion whenever that power is linked to love for Mary, the Mother and strength of priests.

One final word for our consolation as well as encouragement. Mary is the source of our strength; she is also the cause of our joy. She brought into the world the priesthood we exercise, and she brought together with it the joy that gladdens our work. More than all others among the faithful we, priests who seek no other happiness and cherish no other loves than those bound up with Jesus and Mary, we understand why the Church salutes her as "Cause of Our Joy!"

Holy Mary, Mother of the priesthood, pray for us priests, now and at the hour of our death. Amen.

Outlook

Taking a long-range view, there are some amazing statistics to ponder. Our population is increasing at more than 300,000 a month, which adds up to more new and bigger families with all their needs and wants. More are earning more money and we now have a national income five times that of 1940. New families, as well as the old, are moving to the suburbs, stimulating new home construction. It is estimated that almost $11 billion will be spent this year for new homes alone.

With 70% more children over five years old than fourteen years ago, school construction needs are almost doubled. Increased incomes and growth of suburbs has meant more cars and the vast need for billions in new and better highways.

There will be economic problems in the immediate future. Some companies will continue, of course, to overexpand and overspend. Weekly bankruptcy statistics will not disappear, but it will take much to shake long and deeply the economic health of this country.—**Forbes Magazine.**

Again The New Testament In English

The Catholic public is the final judge

Rt. Rev. Wm. L. Newton, S.S.D.

THE notice of another translation of the New Testament into English, even when done by Catholic authors from the Greek and intended primarily for the Catholic faithful, is not as exciting now as it might have been a generation ago. This is the fifth such achievement in our own time and the fourth within the past fifteen years. Yet it enjoys some importance and merits attention in view of our enduring hope for a vernacular version that will at least approximate perfection in its order. And further, it has the character of a token: first, that the Scriptures were intended to be read and that we have fully wakened to the fact; second, that we are blessed with scholars who have the ability and the courage to undertake so exacting and perilous a project.

And first let us observe that still another translation so soon is not evidence of mere restlessness. This program has been going on in Europe among Catholic scholars for some time, a continuous pressing on towards the ideal presentation of the divine message in the vernacular. It does, however, indicate a mild discontent with what has been accomplished in English so far. It is not difficult to justify this disposition. Two of the four versions offered us in this generation, Westminster and Spencer, were, it is true, based on the Greek text; but neither made notable strides in the direction of current English. It cannot be claimed, perhaps, that either deliberately aimed at a "Bible English"; let us rather say that neither went far enough, whatever the ambition, in adopting a style that could be regarded as modern.

The other two, Confraternity and Knox, are taken from the Latin Vulgate, a fact that at once lessens their worth and puts them out of line with the present thinking of the Church. Knox did, indeed, break a new path in respect to the English; but the Confraternity followed the conservative policy of "retaining the style, diction and rhythm of the Challoner version." Much can be said for each of these four translations. Each has made some contribution to the general progress towards a worthy and entirely modern English text. Yet none of them has provided us the ideal version after which we are seeking and striving.

It is quite probable, however, that in this instance the authors were encouraged to assume

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Msgr. Newton is one of our editors.

their task not so much by this retrospect over the existing English versions as by the more positive recommendations of their undertaking. For instance, the improvements made in the condition of the Greek text within the past relatively few years might appeal strongly to the scholar. Side by side with this should be noted the worthy contributions to a better understanding of the *Koine* Greek, the language in which the New Testament was written. There are many more such advances in the sciences allied to biblical studies, and all taken together might tempt any exegete to try his hand at a translation.

The Catholic scholar will be moved, furthermore, by a higher inspiration, the neatest formulation of which is to be found in recent pronouncements of the Holy See. An initial step was taken in this direction when unreserved approval was given the original Greek text as a basis for our modern vernacular versions. In an allocution in 1938 Pius XI asserted that the Catholic scholar can no longer be content with a translation (by which he meant the Latin Vulgate) when we have so available the greater authority of the inspired original. In 1943, Pius XII, both in the *Divino afflante Spiritu* and in his sanctioning the decrees of the Pontifical Biblical Commission dealing with this question, carried his endorsement farther in urging the Bishops to promote popular vernacular versions based on the inspired original. The same Pontiff is even more emphatic in his recent *In cotidianis precibus* (Motu proprio, 1954) where he exhorts bringing the saving message of the Scriptures within the reach of the faithful by means of versions on their linguistic level. This is all very agreeable to the Catholic biblical scholar; and it provides an incentive difficult to resist.

A Monument To Its Translators

Out of these various circumstances issues quite understandably this version by Fathers Kleist and Lilly. It crowns the fruitful labor of two scholars: Father James A. Kleist, S.J., has done the Gospels; Father Joseph L. Lilly, C.M., is responsible for the other books. We are inclined at once to greet their translation as a monument to their names, for both have died recently, leaving this work as evidence of their merit. Though Father Kleist was primarily a classicist, he could not help being concerned with the language of the New Testament, as is evident in his writings on biblical subjects. Father Lilly was a professed biblicist, and one of the prime influences that brought about the Confraternity Edition. Moreover, the present writer has known and worked personally with either, and can testify to the consuming interest

both had in this matter of an ideal English version based on the Greek text. Though they have consulted the judgment of other scholars, and often enough submitted to the opinions and suggestions offered, the result of their labors must be fully credited to Father Kleist and Father Lilly, and it is certain they would want to accept the responsibility. One must have had something to do with an undertaking of this nature to appreciate the zeal, the perseverance, the courage that stand behind it.

In one of his essays, Chesterton, wishing to quote a verse from Dante's *Paradiso,* makes the remark, "I wish I knew enough Italian to appreciate it, or enough English to translate it." How real these two horns are in the dilemma of translating the Bible! While there are numerous inducements for venturing such a translation, it is quite evident that not everyone should be so bold.

No one will be disposed to doubt that the authors of this new version were sufficiently at home with the Greek to appreciate it. One has only to read a few verses in almost any part of their work to recognize their familiarity with the sense of the original. Yet the translation of the Scriptures is not merely an exercise in linguistics, though a profound knowledge of languages is a prerequisite. And it is further evident that neither of these authors approached his task without the essentially higher consciousness of dealing with God's inspired word, or without asking himself first what the Holy Spirit intended. Many passages of the New Testament are obscure for reasons other than ineptness of language. The appreciation, therefore, of the original requires, in addition to natural sciences, a sound theological background and a distinctly spiritual point of view. The fruit of their labors is proof enough that both Father Kleist and Father Lilly were in either respect well qualified for their undertaking.

The Final Judge

It is not the intention of this notice to enquire into the success with which the authors have applied their talents to this noble enterprise. Their work will have to face two more competent and inexorable judges: the mature and searching criticism of biblical scholars, and the reading public. Of these the second is more to be feared, for there is no answering its objections, there is no appeal over its decisions.

Two elements principally enter into the standards of this popular evaluation. The first is the new version's conflict with renderings that have come to be familiar, if not traditional. Whatever the improvement in sense or accuracy, many a verse will be received with hesita-

tion just because it is new. We are, however, gradually getting ourselves free of this prejudice, thanks to the multiplicity of new versions in English. This will be to the advantage of the present translation. Then, too, it does not strike out into so novel a style as to prove as startling as some other versions. Still, the question must rise if some of the familiar diction might not have been retained. One thing can be said of this version: it does not have recourse to excessive paraphrasing in its effort to eliminate obscurities.

The second of these elements, attractiveness of English style, has its own influence, and for many this will be the deciding factor in their adoption of a new translation. There is, of course, no longer any excuse for imitating an obsolete style just because the translation happens to be Holy Writ. Yet, one reading the Scriptures in English naturally expects some dignity, if not loftiness or nobility in the language. This is partially traditional; it is partially out of respect for the Bible.

Here, it would seem, is the real crux of biblical versions. To labor over accuracy, to find the idiom that is most apt for the general reading public, and at the same time to strike an elevated note in the style, is to make severe demands even upon genius. In his introduction Father Kleist expresses his ambition, "to render the Greek into such modern English as I felt would approve itself to American Catholics." Whether this suits the demands of a version of Scripture is one question; but that it is a practical aim cannot be disputed. Then too, whether the result is proportioned to the ambition is another question. We must allow the "American Catholics" to be the judge.

The general appraisal might be ventured: in catching the fuller sense of the original and in making it evident in English, this version is more than usual in its success. There is no doubt that it will bring to many the spiritual wealth of the Scriptures, and that is the consummation desired by the Church. From this point of view it deserves to be read and studied; and if it is, it will certainly throw a new light upon many a passage. In any case it will have accomplished much in two directions. First, by presenting a better appreciation of the divine message; second, by bringing us a little closer to that ideal and impeccable New Testament in English for which all are yearning, and which our generation or the next may never see.

(*The New Testament*, Kleist-Lilly; Bruce, Milwaukee; May, 1954; $5.00.)

First Communion Sunday: A Criticism

A new approach is suggested

H. A. Reinhold

THE Communion decrees of St. Pius X in regard to children met with opposition and inertia, which slowed down their execution to such a degree that in some places it took a decade or more to see them carried out. Even where they were carried out in their literal meaning, very often only the barest mental and emotional adjustments were made. In nine out of ten places the teaching, the practices and the spiritual attitudes which had surrounded First Communion at fourteen years of age or thereabout, were simply lifted lock, stock and barrel and applied unchanged for children of six or seven. Few have examined the customs which came into existence at the time when, for special "reasons," late First Communion obtained. That the same special reasons inspired also the customs seems to have escaped most of us.

When the saintly Pius promulgated his decrees on Communion for very young children, pastor, parents and teachers adjusted themselves to the minimum of changed thinking with a frown on their pastoral, maternal, paternal and pedagogical brows. With fingers crossed and a deep sigh they settled down to these conclusions:

1. Rome hath spoken, one must obey and be loyal.

2. The former practice is Jansenistic and too rigoristic—therefore, to be discarded.

3. Who can be worthier to receive Communion than an innocent child? At a later year this innocence may already have been violated.

4. An additional seven years or more of receiving the Eucharist mean seven years of closer communion of souls with God and are a gain for the children that outweighs the lack of knowledge, the childishness and playfulness of some or many of the younger children. And it roots a habit more deeply. Even naturally, not to speak of grace, it will give them momentum in the right direction.

5. The final proof comes from the country that obeyed most quickly and thoroughly, Holland, with its huge increase of vocations and equally great Communion statistics.

Implicitly the decree of St. Pius brought also a reminder that grace as distinguished from personal effort and merit was quietly given a more prominent place in thinking. I will say nothing here about the emergence of a new appraisal of the whole sacra-

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Only the very youngest clerics will need to be told of Father Reinhold's authority in matters liturgical.

mental economy of the Church and of the liturgy. This is by no means universal, not even in our country where obedience was much faster and less conditional than, say, in Germany, where the stages were very slowly reached and, in the typical German fashion, a great deal of rationalizing had to be done before the Pope's cause won.

There Is More To It

The thesis of this article is that far more is involved than our five conclusions, and the fact that we are unaware of the incongruity of simply transferring the long-standing customs surrounding late First Communion to the earlier shows that we are still not through the thicket and on the open road. Any appraisal of these customs has been almost completely neglected, so much so that the mere mentioning of an appraisal, even in clerical circles, is met with surprise.

To make a point and to avoid cautious talking around the subject, I am not going to beat around the bush, but put my hands right into its brambles and thorns to extricate the matter. Late First Communion at fourteen had overtones that influenced its celebration. Mental and spiritual attitudes which were not outgrowths of essential Eucharistic understanding but of extraneous factors were influenced too. Thus there evolved customs of baptismal vows, the veil and bridal dress of the girls, the first long trousers of adolescent boys, the "drill team" performance at the altar rail, the parties and gifts going with it, and the "class of 1890" character of the group performance.

The later custom emerged of bringing the group past the altar rail to the altar itself, not to speak of the afternoon services in many places with its non-Eucharistic investiture in the scapular and its attendant Eucharistic blessing. Not only the very day (itself almost a cliché as "the greatest of your lives"), but even preparation for it was influenced by the climactic pitch to which the externals of the day were raised. The *full* climax of outside, extraneous influences was reached when the customary time for first reception of Communion was moved to "Mother's Day."

'Playing to the Galleries'

Before I go on to a re-examination of this complex of ideas, customs, and sentiments, I wish to go on record with the statement that I don't expect any changes, because 99 out of 100 readers will neither agree with my strictures, nor if they do, feel that this is important enough to make it an issue. Others may agree but despair that anything can be done, believing that any attempt an individual may make will be so isolated that the priest responsible will create the wrong im-

pression. All I can hope for is a re-examination of the issue to show that we are heading away from essentials and succumbing to the temptation "to please the customer" and play to the galleries. Movies, TV, radio, magazines—our own, too!—are a terrific pressure on our people and ourselves and the sentimentalities thought up for weddings and funerals by professional salesmen have made a tremendous impact. He who calls out for a standstill only and for a time of reflection picks a very unpopular issue for himself.

To vary the Vulgate: *Dicam et salvabo animam meam!* I am up against many who may operate their schools and churches according to the principle that all that matters is to fill them. If what the people want isn't heretical they will give it to them, and the sensitive "good taste" boys are just plain reactionaries, are losing all the way and won't get anywhere.

I could start out by saying that the full-dress performance First Communion involves so much attention to externals, clothes, and marching discipline that it is distracting to the very subjects who perform: the six or seven-year-old children. I would be called a rigorist for this remark. But nevertheless such peripheral pomp and display must engender an anti-climax: the very reception of the sacrament itself which Our Lord mercifully instituted under the humble appearance of a simple portion of bread. Where so much outward fuss prevails, naturally and consistently one ought rather to consider the outward symbol of the sacrament, its species. Otherwise little ones conceivably may come down with a crash: "Jesus *didn't* come to me and I wanted Him so much to come." All the correct instruction, all the distinguishing, all the appeals to faith and to the senses would then be frustrated by the display. If one disregards the wisdom of the Lord Himself, who chose the species not because they were at hand, but because *these* signify their meaning, one can expect a miscarriage of one's efforts!

The Primary Aspect

We have to remember that the theology which went along with Jansenism and—for that matter—anti-Jansenism was not exactly the best possible. Being rigoristic or controversial it emphasized all the secondary aspects and paid scant attention to the primary one. (Note the exuberance of devotions and display to the detriment of the core of it all: activity where it should have been—in Mass.)

This leads naturally to the second problem: the kind of instruction that was given to "pre-Pius" generations. What went into it? Above all, the accumulated effects of the sixteenth-century controversy about the Real Presence. This

loomed so large that all other issues were barely discussed. The result was piety centered less on the Mass than on the tabernacle, less on the "banquet"—involving, e.g., fellow and visible members of the mystical body — than on the logical-theological deductions about our Lord's Real Presence which, true as they are, are not the *sacramental* center of the Holy Eucharist. Read John 6, the three synoptic reports on the last supper, Paul's report in his epistles, the early Fathers, the great, classical scholastics and —why not?—the Missal, even with its medieval additions. One finds a simpler and less heated atmosphere than in the devout outpourings of the 17th and 18th centuries, which moulded the high-pitched language of our Eucharistic devotion. Not only did these latter follow an inherent momentum, but they "reacted" dogmatically against Luther and Calvin, and devotionally against Jansen and his ilk.

If Sister Beata continuously speaks of "God," then, instead of Christ—of "Jesus" instead of His sacrament—why should we wonder if a small child expects to experience a person "coming into him, or her"?

The 'Bridal Mysticism'

We should also remember that much of this mysticism (erroneously so called) is an offspring of the feverish bridal mysticism of the waning Middle Ages. True, all the great mystics speak of the bridal experience, however not in connection with the Holy Eucharist, but with baptism, or its flowering in the "grace of union" (the immediate experience of God's presence). This is quite a different thing from our sacrament that serves mystics and us alike and was meant to do so. Theologically, Jesus is in the soul of the innocent and He nourishes and enlarges this ontological union by giving us His body (and blood). Paying too much attention to how long the sacramental presence lasts, has led our pedagogues and prayer-book writers to the "visit" attitude in receiving communion. You may be sure that our six year olds with their imaginations will take such talk seriously, especially when they are dressed up in wedding gowns, made to march and drill, are allowed to cross into the sanctuary and told: "This is the greatest day in your life." (And it is a bit early for that isn't it? Is the rest of life to be just a tapering off—from the age of six?) Isn't the experience frankly an emotional letdown? Or will not the child persuade himself that it was all he was told it would be?*

In other words: unless we revise our instructions we shall

*To be fair: in exceptional cases the wise and old may be confounded by a child who really "experiences" such a visit. But can we expect this as a rule?

continue to do all to lead our little ones to an emotionally high altitude and then to drop them deep down into the reality of their young souls. In the case of very imaginative children, we will bring an imaginary element into their minds which may rebound in doubt and distrust when they mature. I doubt if this method was adequate for eighth graders before St. Pius, but I am almost certain it is not right for first graders, although tact and instinct of teachers and parents and the healthy nature of a child may in most cases prevent this "catastrophe" from happening—which is no reason to maintain what is intrinsically inadequate.

Other Considerations

This teaching and the current First Communion Sunday display run also counter to the following considerations:

The elementary requirements of the Communion decree and the emphasis on private First Communion it states, should have reminded us to prune our methods wisely to the fact that pedagogically and objectively the child learns "how to receive" by receiving and that therefore the "First Communion is the worst Communion," to coin a slogan. It is the first attempt at it, and teaching and guidance—at least in theory—should make the second, the third, etc. Communion "better" Communions, not anti-climaxes to "the greatest day in my life!"

The Holy Eucharist confers no indelible character and therefore does not initiate a new stage in life. Infants, as our Eastern Rites show, may receive it. From all the evidence we can see, the sacrament administered on Mother's Day is not merely Holy Communion but "First Communion"—as if there were any essential difference between first, second and last! The custom of late Communion before Pius X coincided with graduation and often confirmation and therefore really was a "new stage" in life. Only the two sacraments became reversed in their significance. What made you enter the ranks of the adults—or its approximation—was that you now went to Communion with them—twice a year or more. You also (almost incidentally) were confirmed the same year.

At the tender age of Communion today the child is still family-centered and not yet "the class of 1955." But our customary performance ignores this fact. Boys on one side, bows on the sleeves, girls on the other very excitingly dressed like little brides, with the parents in back craning their necks to see Sister direct the "parade," and perhaps not even going to Communion themselves—that is the picture. It is even more deplorable in parishes without school where no vicarious mother in veils and wimples is available!

To be rid of the responsibility

our parents gladly surrendered their greatest privilege of leading their child to the communion rail. The security of the parents' presence, the absence of all regimentation and the experience of being one with his parents at the moment of Communion is something I would never surrender for a well drilled formation of keyed-up little ones. Nor would I make the day cumbersome by conferring sacramentals on one who can't grasp the essential difference between them and the "opus operatum." Where is there any intentional link between the two anyway? The profession of faith, a part of baptism, is most adequate when its complement, confirmation (an act of considered allegiance to Christ and the Church) is conferred—but at Communion time this so-called vow is hardly "in style!"*

"Where's 'Pop'?"

The funny thing is that the "Mother's Day" fans who can't for the world of them see any Eucharistic meaning in that day, picked it to please mothers and yielded to the emotionalism that engulfs the world with "momism" on that day. I can see how it could be explained as the "most precious gift" to be given a mother on that day—by letting her witness, not take part in, her little one's Communion. And what happens to "pop"? Instead of giving him back his place in the religious education of his child he is relegated to third-rank assistance.

To conclude: holding together for closer inspection the Eucharist in its undistorted, uncontroversial and positive self on one side and the six-year-old child on the other, I can't for the life of me, see how the paraphernalia encumbering our schools and parishes can be developed from *these* given subjects. I can see *how* it happened, historically, under the impact of the emotionalism of the last centuries now poured over us via electronics and paper and conformist pressures. But I am not a Hegelian: what is, does not have to be! Sacramentalism is not automatism, "opus operatum" is not magic.

To assay the two given values (the Holy Eucharist and the six-year-old child) in extraneous traditions which have been transferred from a different age of life, period of history, and atmosphere of devotion (with the added climate of controversy and disturbing factors of our day, like excessive emotionalism and impatience with slow growth), instead of assaying these values of the sacrament and the child in their true essence, only confuses the issue.

*If I were a radical I would approach the Holy See for the grant of a simplified, vernacular Mass for this occasion, but this is not 2,000 A.D. and we'll be blown to errant electrons protecting the free world before that!

Tomorrow's Catholics

Helping youth to help themselves

Gilbert Waynflete

LACK of clerical support is the biggest single cause of the failure of Catholic youth organizations.

Every really successful Catholic youth organization in the country has had a maximum of support and cooperation from the priests connected with it.

It's not always true that an unsuccessful organization has not received clerical support and cooperation, but no such organization can be successful without them. It's impossible for the youth leaders to successfully fight a hostile attitude on the part of their pastor.

There are, of course, other causes of failure. Chief among these are lack of leadership qualities among the organization's officers, inability to schedule activities that will hold the interest of the entire group, a "too busy" attitude among the members, and a general indifference about the organization. But none of these causes failure as surely as clerical indifference.

This attitude certainly does not exist in the hierarchy. Cardinal Pizzardo, President of the Central Office of Catholic Action, has urged that youth be organized "in order better to promote Christian ideals and better to safeguard the young from the many pitfalls they encounter."

Archbishop Cicognani, our Apostolic Delegate, in a letter about the National Council of Catholic Youth, stated that "the parish, deanery, and diocesan development within the framework of the National Council of Catholic Youth is directly in accordance with the mind of the Church itself. It appears to be indeed not only important but necessary that the fundamental organization be the PARISH UNIT."

The Bishops of the United States have frequently urged that our Catholic youth be organized. To encourage this they have given to the Department of Youth, N.C.W.C. the objective of promoting and developing the National Council of Catholic Youth "as the federating agency for all approved Catholic youth groups in America."

Neither is there lack of support among diocesan youth directors. On the contrary, these priests seldom receive the credit they deserve for the difficult work they do.

Lack of support seems to exist in the individual parish. This is most noticeable when successful youth groups exist in neighboring parishes.

What are the causes of this non-support?

Since it is usually found among the same priests who do not cooperate with other lay Catholic Action groups, one of the causes is the attitude that the priest and only the priest should concern himself with parish affairs. This attitude is, however, dying out.

Is Youth At Fault?

But the biggest cause for clerical non-support is a more or less cynical attitude toward today's youth. Many priests consider today's youth irresponsible and believe quite frankly and openly that no good can come from them. And they can cite statistics about the rise of youthful delinquency to back up their beliefs.

If this is true why does not the priest who has dealt with more youth than any other priest in the country, Msgr. Joseph E. Schieder, Director of the National Council of Catholic Youth, share this belief? Msgr. Schieder has repeatedly called modern youth the best ever produced in this country. He recently testified before a Senate sub-committee studying delinquency that the majority of today's youth are and want to be good.

But even if it were true that many of our youth today are irresponsible, why should we just sit back and accept that fact? Why shouldn't we try to do something about it?

Another cause of clerical non-support is erroneous ideas about our Catholic youth organizations. Many priests consider them purely social institutions that can do no good for the parish. Some priests will have absolutely nothing to do with any youth group that ends a meeting with a dance.

But our CYOs emphasize four phases: spiritual, cultural, social and physical. Any group that emphasizes one of these to the detriment of any of the other three will fail because of inability to hold the interest of every member of the group.

Another prevalent idea is that the youth organizations are supposed to be purely youth directed and organized.

It's true that the organization must be primarily for and by the youth. It must at all times be *their* organization. But there is a difference between interference and assistance.

The members of the youth organization are still young and they need our help. They should have great freedom to do things for themselves but the guidance of age is necessary to channel their youthful vigor into proper directions. They don't ask us to run the organization (that would be interference). They ask only for a non-hostile and cooperative attitude.

What kind of support do these organizations need?

First of all they need help in getting started. And many times it is up to us to get the ball rolling in the first place. There's no reason why we should wait for them to come to us. Call a meeting of all the youth of the parish and ask them to start such an organization.

From the Pulpit

While they are getting the organization started we should encourage attendance at meetings and activities from the pulpit and there should be a priest directing meetings until regular officers can be elected.

There are many other things the organization will need once it's started. It should have facilities for a meeting room and, when possible, a hall for activities. A definite time for meetings should be established and this time should not be subject to change. Do not have meetings postponed because some other organization would like to use the meeting room at that time. This is one of the "pet peeves" of many youth leaders.

The organization will need a permanent moderator to give help and advice. This moderator is usually the parish assistant.

Above all, the organization needs a cooperative attitude. Insert announcements of scheduled activities in the parish bulletin. Be available to give them advice remembering that they are still young and often tend to be overly idealistic. Provide typewriters, mimeograph machines and other such equipment when they need them.

The group will not want and should not have financial backing out of parish funds. Articles such as stencils, stationery, stamps, and postcards should be paid for out of the organization's treasury.

But why should we cooperate with youth organizations? How can they benefit our parish?

An obvious advantage of a Catholic youth organization is the chance for Catholic youth to meet other Catholic youth. Where mixed marriages are a problem, our youth organizations will prove to be our greatest method of combating them. Bishop Fletcher of Little Rock attributes the great decrease in mixed marriages within his diocese in the last five years primarily to his Youth Council.

If encouragement of Catholic marriages is one of our biggest reasons for establishing a Catholic youth organization, we should let the youth know this. Some priests seem to try to keep it a secret as though they were stealthily achieving some goal. Tell the youth! They won't mind.

An organization will also bring the youth closer to parish life. They will more willingly help in parish projects. But don't overdo it.

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OX 954 NOTRE DAME, INDIANA

A good youth organization is a good advertisement for the parish. And it can also win converts for the Church. It can sponsor activities for the entire community. This is good public relations not only for the organization and the parish but for the Church as a whole.

A good Catholic youth organization will improve its members and promote vocations. A program balanced among the spiritual, cultural, social and physical phases will turn out well-rounded Catholic men and women. They will learn more about the Church and become more devout. They will become Catholic leaders and the most successful Catholic organizations have produced the most vocations to the priesthood and to the sisterhoods.

But they can do none of these things without our help.

St. Peter Canisius on the Priest

A pastor in the Church of God must be such as to become, after the pattern of Paul, all things to all. In him the sick should find healing, the sorrowful comfort, the desperate hope, the ignorant instruction, the doubting advice, the repentant forgiveness and courage, and whatever else each one may need for the salvation of his soul. For this reason Christ, about to appoint the first teachers of the world and of the Church, did not consider it sufficient to tell the disciples: "You are the light of the world," but He also added: "A city set on a mountain cannot be hidden. Neither do men light a lamp and put it under a measure, but on a lamp-stand so as to give light to all the house." Ecclesiastics are in error, if they believe that they do justice to their office by the brilliance of preaching rather than by the blamelessness of their lives and the ardor of their charity.

A new church is being erected by the people of a village outside Vatukoula in the Fiji Islands because the new pastor is a Columban Father over 6' 2" in height!

On his first visit to this outmission, Father Patrick Kelly almost went through the ceiling when he stood up to give a sermon before Mass in the house that was always used for services. He had to preach, kneeling. Part of the roof had to be removed to enable him to say Mass.

"You can put the roof back—until the next time," he remarked with a smile as he was leaving the village.

"There will be no 'next time,' Father," replied one of the village elders. "We have decided to build a church of our own —with a permanent roof."—**Columban News Notes.**

Of Telepathy, Clairvoyance, Spirit-Communication, etc.

A question is formulated for debate

John S. Duryea

AN article in a recent issue of *Life* has spurred me to put on paper some ideas that have long interested me. In this article Aldous Huxley offered apparent evidence for the reality of many strange phenomena — telepathy, clairvoyance, spirit-communication, and psychokinesis (the ability of the mind to alter material things). The existence and nature of these occurrences have ethical and philosophic implications. It seems to me that Catholic thinkers and writers have failed to come to grips with the problems involved. To ignore the whole matter, or to assume that mere humbug accounts for everything, is simply unrealistic. I believe that Catholic thinkers should seize the initiative in studying these phenomena, in order that a sound synthesis may be made with Catholic doctrine and that the Church may uphold her rightful reputation for fearlessly pursuing all truth.

The first question of course is the reliableness of data. Disregarding the many privately convincing experiences found among people of all types and all religions, we have still the files of the American and British institutes of Psychical Research, and of the Duke University laboratories. Mr. Huxley's article offers only a few fragments; but the accumulated material is overwhelming. It is prejudice alone that has kept scientists with a materialistic bias from giving their attention to the findings of these institutes. Among the strange findings of Duke University, the oddest is the ability of mental concentration to affect the toss of dice and other purely physical events. Perhaps the fire-walking of the East Indians belongs in this category. Even more controversial is the data of spirit-communication by ouija-board or other mechanism. And yet the evidence that some force other than the subconscious mind of the people is present is overwhelming. I have had the opportunity to know sincere and competent investigators of these things; and for me the facts are entirely convincing.

The second question is the ethical significance of this material. There is obviously the possibility of diabolical intervention, especially where contact with the dead is being sought. There is the danger

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Father Duryea sends his essay from Newman Hall at San Jose, California.

that the credence of Faith might be given to what was merely human communication. The mere fact that the communicator was dead or distant leads people to expect infallible truth and information otherwise unavailable. But despite these extrinsic dangers, there seems no reason to say that all such attempts to communicate with human beings separated from us by death or by physical barriers is intrinsically evil. Assuming that it is possible, it remains mere human conversation. How then could it be evil? Certainly it does not seem realistic to tag all such activities with the label of superstition. Much of what was called witchcraft a few centuries ago is now seen as natural; perhaps the same will be found true of what modern times have as yet not properly understood.

The Philosophic Implications

A third question is the philosophic implications of extrasensory communication. Our cartesian heritage has led to a sharp distinction between matter and spirit — the perishable and the immortal — which does not seem to fit perfectly into the data of modern physics, with its interchangeable mass and energy. Now we find further confusion of matter and spirit in the experience of clairvoyance and psychokinesis. Perhaps there is a profound unity between the different modes of existence yet to be uncovered. Is it not possible that the separation of mind and body in this world, as well as the separation between the living and the dead, is a by-product — like disease — of original sin? If so, then this gap may be at least partly healed *within* the natural order by human wisdom and research, just as disease is. This would involve an extension of what is covered by the word *natural* as applied to man. It also might help us to understand the miraculous, as not so much a violation of the order of nature, as a restoration of nature to the original harmony and unity which existed before the Fall.

I am fully aware of the novelty and controversial character of these questions and of my own lack of qualifications as a philosopher. However no harm can come from discussion and inquiry; and it is my hope that such discussion will speed the day when all human knowledge will be seen as it is related to the truths of Faith.

Humility

Those (priests) who are clever have much to fear, **scientia inflat;** those who are not are even worse off unless they have humility.—St. Vincent de Paul.

Just This Side of Paradise

Nihil habentes,
omnia possidentes

Andrew M. Beaufort

A "DOSE of calm" for both soul and body is the ardent desire of most folk today. But where to find it, that is the question. I found it and had not to seek the aid of tourist agencies to do so—as a matter of fact that is the surest means of not finding it. Worried mentally and physically I tumbled on it purely by accident. I had been reading of an Anglican community who set out to live the monastic life according to the rule of St. Benedict on a little island off the south coast of Wales, called Caldey. I had not the foggiest notion where it lay exactly, beyond the fact that the little seaside resort of Tenby was its nearest neighbor on the mainland. I arrived at Tenby on a very wintry night of November, to find that crossing behind the Iron Curtain was mere child's play in comparison with crossing the arm of the sea that separates Caldey from the mainland.

First of all there was but one little motorboat to make the crossing and a very hazardous one at that, but there was no boat due to mountainous seas. Secondly, the boat is the property of the Abbey and those alone can board it on the mainland who have received the permission of the Abbot, to whom the island, lock, stock and barrel, belongs. The Abbey, by the way, is now the property of a Belgian Trappist community. The Belgian flag is flown on great feastdays from the Abbey tower, and on the solitary little mast on the motorboat. That fact may be some consolation to Spaniards nowadays in their rightful claim to Gibraltar.

And so for six weeks I lived the life of a quasi-hermit with God's sky above and the sea He loved so well during His sojourn on earth, all round. For my man Friday, I had a very discreet old lay-brother with the delightful name of Celsus to minister to my material needs. For the first few days I had as companion in the Abbatial guest house, a half-crazy doctor who in confidence told me he had been engaged for 30 years to a nurse but had never led her to the altar, and in a still more confidential tone, advised me if ever I was tempted to suicide to go on the "drunk" or "keep a dog." I chose the latter alternative.

Complete Isolation

The island is only two miles long and about a mile broad, and in two hours I could circumnavigate it quite easily by a series of hop, step, and leap as there were no roads there.

No roads, no radio, no newspapers, no cars, no cops, unless Fr. Basil, the Bursar, who combines the two functions, especially in summer time when tourists are allowed ashore but have to quit at sundown. My food was "rabbit" for breakfast, dinner and supper. We trapped 1,600 in six weeks. I say "we" because I assisted in a clumsy way at laying snares overnight, providing thereby a small source of revenue for the Abbey, as they were on sale in Tenby next day.

The "natives" consisted of a few workmen living in four cottages with their wives and children, and two or three Swiss chalets rented out to wealthier folk in the summer. Besides the Abbey Church, whose High Altar had a stone from every medieval Abbey prior to their dissolution in the 16th century, there is a little parish church dating from Celtic days with portholes in the massive walls to spy out for pirates as they came up the Bristol Channel in those lawless times. Also an old Priory dating from the same time, and now occupied by three Belgian ladies who accept a limited number of guests during the summer season.

There is a shop, or emporium to give it a more grandiose title, run not by the inevitable Jew but by the inevitable Irishman, where one may buy last year's Christmas cards and Andrews Liver Salts. In really rough weather we were completely isolated for days on end—to my great discomfort as I had to forego the soothing fragrance of a pipe. But taking all in all, the climate is semi-tropical and on Christmas Day I was lying on the sands, basking in the sun, reading and smoking and communing with myself.

There was one "character" on the island, a lad of sixteen, and a protege of the Abbey: "Kevin." He was by no means a half-wit, but illiterate, and certainly immune from all the results of the Fall of Adam. He knew everything that was to be known about birdlife — their names, habits, and migrations, etc.—and was a first-class guide in conducting one through the many natural caves. For an illiterate, he had a surprising fluency in expressing himself.

Soporific Evenings

The evenings were in truth a great sedative for worn-out nerves. Seated before a great log fire, with a pipe and book, and even without one, in complete silence broken only by the rhythmic break of the Atlantic rollers against the nearby coastline, all contrived to produce a lullaby and its sequel, a peaceful night's repose.

Such were the material results of a sojourn in such a place and at such a time, but its spiritual value out-classed

all these. Irrespective of what creed one may adhere to, or even to any at all, it's impossible to stay in such a place for any length of time without obtaining that "dose of calm" necessary for a spiritual uplift. To attend the various offices in the Abbatial Church at various hours of the day, to listen to the medieval Plainsong, to sit in the obscurity after sundown in the dimly lighted church and listen to the choir of cloistered monks as they chanted their praises to the Queen of Heaven in that soul-moving prayer, "Salve Regina," is an unforgettable experience.

No words can analyze the emotions awakened by the Salve Regina. No language indeed could convey anything like a true idea of it. One has to hear it in a Trappist Abbey at the close of a Trappist Day. All the immortal yearnings and emotions of humanity seem to struggle for expression in that haunting melody.

To enter into communion for the moment with those monks as they prayed the Almighty to grant us all a quiet and peaceful night, and a perfect end at the close of our final exit from this passing show. To listen to the various invocations:

"In manus tuas, Domine, commendo spiritum meum."

"Custodi nos Domine, ut pupillam oculi."

"Sub umbra alarum tuarum protege nos."

To the final prayer: "Visit, we beseech Thee, O Lord, this house and drive from it all the snares of the enemy. May Thy Holy Angels dwell here to preserve us in peace and may Thy blessing be always upon us. Through Christ, Our Lord. Amen."

On leaving there I felt much as Adam might have felt on being driven out of Eden to face a cold, bleak, unsympathetic world, with all its futile aims and interests. There was an element of envy, too. Oh, yes, most decidedly, we poor folk who have to live in this jarring world have missed the highest and the deepest things in life, while the monk who has abandoned all, really possesses all. "Nihil habentes," says Thomas a Kempis in his Imitation of Christ, "omnia possidentes,"—"having nothing, they possess all." Peace!

Limits of Art

Catholics, knowing that evil is to be encountered in the human race, and yet obliged to concern itself with the good of the multitude, must in certain cases deny to art, in the name of the essential interests of the human being, liberties which art would jealously assert.—**Jacques Maritain.**

A Catholic Reading List

Rev. Mr. Thomas H. Raywood *"Jesum quaerens in libris"*

IT should hardly be necessary to argue the point that priests should do all in their power to promote Catholic reading. To accomplish this purpose they should have at hand a good reading list for laymen. No doubt many parish priests would welcome such a Book List. It might spur them on to promote more intensely Catholic reading. Here, however, I do not intend to defend the merits of the particular titles selected. You can determine the value of each book in the light of your own reading and the need of the intended reader. Surely you will find it much easier to have such a list in hand than to search a sometimes cob-webbed memory.

The book list presented below begins with an introduction explaining that we should read Catholic Books to form a Catholic mind. "Have that mind in you which was in Christ Jesus." And the list ends with an *addenda* of reference works, magazines, and popular novels. The list includes capsuled comments on each book to arouse interest and aid selection. Asterisks mark the very easy-reading. The list excludes any mention of book prices for fear of appearing commercial, although it mentions the available low-cost paper-bound or pocket-size editions. In conclusion, a definite address is given for ordering books. And there is mentioned a Catholic mailing library, too little known. This library has far more books to loan than does the parish priest. Its use might save the loss of your books loaned to good but forgetful borrowers.

There then are the ingredients of an ideal book list. In the main, they are two: 1—a Christocentric plan, and 2—carefully selected books. And if I may be permitted an E x o r d i u m, it would be worthwhile for parishes to mimeograph and distribute similar lists. After all, would it be so strange or outlandish for a priest to give a sermon on reading Catholic books and to distribute a book list? For, Better Reading does mean Better Living. To help you follow through with this idea, here is an excellent list to meet your needs:

I. Christ's Life and Personality:

*Oursler, Fulton:

The Greatest Story Ever Told—Christ's life in modern style. Comes paper bound.

O'Brien, Isidore:

Life of Christ—layman's classic.

Mr. Raywood is director of the Home Study Service at St. Mary's Seminary, Baltimore.

Goodier, Alban:
Jesus Christ, the Son of God —devotional.

Arendzen:
Whom Do You Say?—excellent appreciation of Christ's personality.

Fouard, C.:
The Christ, the Son of God—a standard work. Comes paper bound.

Adams, Karl:
The Son of God—esp. good, devotional and convincing; includes "The Way of Faith" and "Sources of the Gospel."

Crean, Patrick:
This Is Your Faith—life of Our Lord shows Catholic Ch. as His own.

Ricciotti:
Life of Christ—available in critical and popular editions.

Prat, Ferdinand:
Jesus Christ—2 vols.; scholarly; the classic Life of Christ.

*Frey:
Christ in the Gospel—chronological Gospel text; pocket size.

Farrell, Walter:
Only Son—one of the finest popular accounts.

II. His Church and Teaching:

*Knox, Ronald:
The Mass in Slow Motion; The Gospel in Slow Motion; The Creed in Slow Motion—all very engaging, humor-filled little books.

Benson, Robert Hugh:
Christ in the Church — how Church continues Christ's life on earth.

*Trese, Leo J.:
Many Are One—on social aspect of Ch. as Christ's Mystical Body.

Sheen, Fulton J.:
Preface to Religion — comes paper bound.

Life is Worth Living—his TV programs with sketches.

Maynard, Theodore:
The Catholic Way—looks at life of Catholic layman.

Ripley, Francis J.:
This Is the Faith—fresh, down to earth, substantial.

*Ginder, Richard:
Everything to Gain—simplified telling of benefits of Catholic Creed.

*Perkins, Mary:
At Your Ease in the Catholic Church—feeling at home in Catholic church.

Heenan, John C.:
The Faith Makes Sense—tells what the Faith is all about.

Rooney, Gerard:
Preface to the Bible—good introduction.

Graham, Henry:
Where We Got the Bible—Comes paper bound.

Monro, Margaret:
Enjoying the New Testament

Von Zeller, Hubert:
Old Testament Stories—delightful and witty account.

*Oursler, Fulton:
The Greatest Book Ever Writ-

ten—Old Testament in modern narrative.

The Greatest Faith Ever Known—popular account of early Church.

Hughes, Philip:

A Popular History of the Catholic Church—compact summary.

Belloc, Hilaire:

How the Reformation Happened

*Hurley, Wilfred:

I Believe—pocket size; ultra-modern style; well-liked.

O'Brien, John A.:

Truths Men Live By—God, soul, etc. in light of modern science.

*Cavanaugh, John:

Evidence For Our Faith — popular proof.

Sheed, Frank J.:

Map of Life—shows unity of Catholic doctrines. Valuable.

Theology and Sanity—face reality as it is.

Society and Sanity—nature of man, family, marriage, society.

Knox, Ronald:

The Hidden Stream — God's existence to Act of Faith. Oxford Lectures.

Adams, Karl:

The Spirit of Catholicism — his best; advanced reading.

Sheehan, Matthew:

Apologetics and Catholic Doctrine—defends and explains the Faith; Complete course; Comes paper bound.

*St. Thomas Aquinas:

My Way of Life—unsurpassed *Summa Theologica* simplified; pocket size.

Gibbons, James Cardinal:

Faith of Our Fathers—perennial; straight exposition; comes paper bound.

*Father Stedman:

My Sunday Missal—pocket size; various languages; prayers at Mass.

McGuire:

The Mass Presented to Non-Catholics

*Putz:

My Mass—perhaps best easy explanation. Comes paper bound.

Parsch, Pius:

The Liturgy of the Mass — considered best popular treatment.

Ellard, Gerald:

Christian Life and Worship—college text.

Howell, Clifford:

Of Sacraments and Sacrifice — tells what Liturgy is all about; very fine.

*Father X:

Everybody Calls Me Father—daily rounds of a priest; very readable.

III. His Helping You To Become More Like Him:

*Perkins, Mary:

Speaking of How to Pray—

Goodier, Alban:

The Meaning of Life; The School of Love—devotional.

Marmion, Abbott:
Christ, the Life of the Soul—comprehensive, scholarly, solid.

*McNabb, Vincent:
The Craft of Prayer

Boylan, Eugene:
This Tremendous Lover—God's love for us and increasing ours for Him. College level.

Maturin, B. W.:
Laws of the Spiritual Life—college level. Excellent.

*Wilmot, Christopher:
Lift Up Your Hearts—positive, practical on Church's comforting truths.

Benson, Robert Hugh:
The Friendship of Christ

Wilson, Albert:
Pardon and Peace—excellent and comprehensive on Confession.

Nugent, Francis:
A Spiritual Reader — introduction to some best modern spiritual writings. Fine for all.

*Coakley, Mary Lewis:
Fitting God into the Picture—holiness for the housewife.

St. Francis DeSales:
Introduction to the Devout Life — highly recommended. Comes paper bound.

IV. His Likeness Found in the Saints:

*Beahn:
A Rich Young Man—St. Anthony of Padua; very readable and profitable.

Lunn, Arnold:
A Saint in the Slave Trade—life and work of St. Peter Claver.

*St. Therese of Lisieux:
Autobiography — **classic.** Comes paper bound.

Yeo, Margaret:
St. Francis Borgia—rich historical background; characters made real.

Ghéon, Henri:
Secrets of the Saints—fascinating; on Curé of Ars, St. Therese, etc.

*Roche, Aloysius:
A Bedside Book of Saints—engaging little studies of the holy.

Sheed:
Saints Are Not Sad—shows joy and variety of 40 saints.

*De Wohl, Louis:
The Quiet Light — on St. Thomas Aquinas, greatest philosopher saint.

The Restless Flame—St. Augustine, sinner turned saint; greatest theologian saint.

*Werfel, Franz:
Song of Bernadette — pocket size: St. Bernadette; miracles of Lourdes; Jewish author.

V. His Converts to His Church:

O'Brien, John A.:
Road to Damascus; Way to Emmaus; Paths to Christ—modern converts tell why.

*Hasley, Lucille:
Reproachfully Yours — convert's story humorously told; brief.

Cory, Herbert E.:
Emancipation of a Freethinker—college level.

Lamping:
Through a Hundred Gates—assorted past converts.

*Grant, Dorothy Fremont:
What Better Answer? — delightful account of her conversion.

Levy:
Why Jews Become Catholic—

Reference: **Miniature Question Box; *Radio Replies*—3 vols. paper; *Cath. Mind Thru 50 Years; Nat'l Cath. Almanac*—4 vols. paper; Farrel—*Companion to Summa*—thorough, devotional, 4 vols.; Smith—*Teachings of the Catholic Church*—advanced.

Magazines: **Sign* (monthly) Monastery Place, Union City, N. J.; **Catholic Digest* (monthly) 41 E. 8th St., St. Paul 2, Minn.; *FAMILY DIGEST (monthly) 41 E. Park Dr., Huntington, Ind.; *OUR SUNDAY VISITOR (weekly paper) 41 E. Park Dr., Huntington, Ind.; *REGISTER (weekly paper) Catholic Press, 938 Bannock St., Denver, Col.

Novels: *Crawford, *Roman Singer; White Sister;*Edwards, *Thy People, My People; White Fire;* *Breig, *The Devil You Say;* *Marshall, *The World, the Flesh, and Father Smith;* *Wiseman, *Fabiola;* *Father X, *Hell Catholic.*

Note: (1) *The Catholic Unity League,* 415 W. 59th St., New York, N. Y., maintains an excellent lending library with hundreds of titles available and will send them by mail anywhere in the country. (2) Free: *Sheed & Ward's Own Trumpet.* Ask J. Buck, Sheed & Ward, 850 Broadway, New York 3, N. Y. Reviews its recent books and is illustrated. (Quarterly).

Newman's "Top Note"

Claiming that Newman's greatest sermons were preached while he was still an Anglican, a clergyman in the **Sunday Times** seemed to be trusting to his heart more than his head. The "Second Spring" sermon alone disproves the claim. Macaulay, no friend to the Church, learned it by heart. George Eliot, another sceptical judge, could not read it without tears. Its theme naturally barred it from being included in the Oxford Book of English Prose, where it has more right than 75 per cent of the selections. It is Newman's top note.

I suspect that it is not much read nowadays.—**The** (London) **Universe.**

Code and Cult

Questions may be submitted to the editors.

Joseph F. Marbach, J.C.D.

I AM home on leave from the missions in another country. It happens that the priest cannot get to a certain place except, for example, once a month, and cannot stay more than one day. Is there any possibility of shortening the Baptismal ceremony if there are as many as fifty or even a hundred babies presented for Baptism? If so, what may be omitted, in the vernacular, in the Latin?

A situation such as this—which I am told is not uncommon—would seem to be an instance where Epikeia may be invoked. However, next to the Mass you celebrate there, it would be the "big event" and so the time spent on all the prayers and rites should leave a lasting impression. Epikeia would soften the rigidity of what is normally illicit.

Cf. Noldin, *De Sacramentis,* M. 62, p.e.: "Num plures simul baptizari possint hac forma; ego vos baptizo etc. Valet quidem baptismus, si ipse baptizans simul aquam effundat vel aspergat et singuli vere abluantur; at illicitus est extra mortis periculum, ubi scilicet tempus non suppetit singulos baptizandi."

Sometimes after Mass I am not able to say immediately—perhaps not even for an hour or so—the prayer before the Crucifix: "En ego, o bone ac dulcissime Jesu . . ." Is there any "time limit"? I believe it should be said "after Mass."

There seems to be no specified time limit. For example, after a funeral Mass, you may not be able to recite this prayer until your return to the rectory from the cemetery.

The early issues of the *Acta Sanctae Sedis* have been checked in vain for the original grant. Thus for what authority it may be worth we quote from a very old prayer card which declares that Pope Pius IX on July 31, 1858 granted: "Indul. plen. lucranda ab omnibus Christifidelibus qui vere poenitentes confessi, sacra Communione refecti, hanc orationem ante quamcumque SSmi. Crucifixi imaginem devote recitaverint ac insuper per aliquod temporis spatium iuxta mentem Sanctitatis Suae pie oraverint."

Besides this plenary indulgence to be gained under the usual conditions, Pope Pius XI on Feb. 2, 1934, made perpetual what he had granted for the Holy Year of 1933—a partial indulgence of ten years for the pious recitation of this prayer before a crucifix—*Acta Apostolicae Sedis,* XXVI (1934), 108; cf. also Lydon, *Ready Answers in Canon Law,* p. 309. Thus

even if there are neither confession nor Communion, this special indulgence may be obtained "quoties eam devote et saltem corde contrito recitaverint." It may seem a minor matter but we may say that the rubric in the recent seasonals and breviaries for the thanksgiving after Mass is not accurate in reference to this prayer. The rubric does not separate the 1934 grant from the 1858 grant and seems to put them together.

It may also be pertinent to add that we need not speak of this prayer as necessarily "after Mass." The grants of Indulgences in 1858 and 1934 apply to all the faithful, not just to priests after Mass. The "En ego" then need not be thought of as exclusively "Post Missam," but of course it should be said as soon after Mass as possible when we are "sacra Communione refecti."

Pope Pius IX in repeating the grant of previous popes had in mind the reverence due to the sacred passion of Our Lord—similar grants in the *Acta Sanctae Sedis* indicate that the indulgence for the "En ego" is just one more exercise to bring to the minds of the faithful the sufferings of Our Lord.

The expression "confession and communion" is clarified by Canon 931. A priest who offers Mass daily—or practically daily as perhaps he may be sick for a day or two—or a lay person who receives Communion similarly almost daily is not obliged to go to confession to fulfill this condition. Persons who usually go to confession twice a month can gain this indulgence after Communion any day. Otherwise, the standard rule is that when confession is required for an indulgence, it may be made eight days before or after the work or prayer; Communion may be received the day before or during eight days afterwards.

Chaplains in the larger hospitals of our city have been saying only the "Corpus Domini" to the individual patients instead of the Miseratur, etc., as found in the rubrics, on the score that saying the full prayers in each room would add an hour in some cases to their time in making the Communion rounds. Is this permissible, and if so, where do you draw the line? Another difference in interpretation was found on distributing Communion to nurses on duty. Must they go to the chapel? If not, does it make any difference whether they receive in the room or in the corridor, proper respect for the Sacrament being kept at all times?

It is not permissible to do anything less than the minimum of prescribed in the Instruction of the Congregation of the Sacraments of 1929 relative to the Communion of the Sick.

In this Instruction, the rule was made that when a priest

starts to distribute Holy Communion to many sick persons who may be in the same house or in the same hospital, but who are in separate rooms, the priest should recite in the plural all the usual prayers before Communion when he is at the bedside of the first person.

As he reaches the other persons, the priest says before each only *Miseratur tui,* etc., *Indulgentiam,* etc., *Ecce Agnus Dei,* etc., once *Domine, non sum dignus,* etc., *Accipe,* etc., or *Corpus Domini nostri,* etc., and nothing else until he reaches the last person.

At the side of the last person he adds the prayers after Communion in the plural, and at this last room he either purifies the pyx or blesses the person with the Host if any remains.—Sacred Congregation of Rites, January 9, 1929—*Acta Apostolicae Sedis,* XXI (1929), 43.

If a nurse is required to stay with the patient, or stay at least on the floor, and the nurses can't get to the chapel before their duty begins, it would not appear irreverent to give such a nurse Holy Communion in the room of a patient.

How would you answer this question submitted recently to me in an adult instruction class. Is it a mortal or a venial sin for a Catholic to keep company with a non-Catholic?

I would judge no sin of any kind is present. I presume the non-Catholic is free to marry, that he realizes the nature of the usual promises, and that there is no danger of loss of faith or perversion because of a hostile attitude on the part of the non-Catholic. We might venture to say it would be sinful to keep company with an anti-Catholic, but not with a non-Catholic, in the usual merely negative sense of the word.

It is true that the Church severely opposes mixed marriages because they are a serious spiritual handicap for the Catholic partners. On the other hand, a simplified charge of committing sin in every case would seem to imply the erroneous view that a Catholic is per se better than a non-Catholic.

For years I have been blessing Miraculous Medals along with every other kind of religious article, in virtue of my general diocesan faculties. Now I am told that I need special faculties for Miraculous Medals —is that true?

In order for the person to gain the special indulgences of this Association, the medal should be blessed with a special formula and imposed by a priest who has received the special faculty from the Sacred Penitentiary or in this country from The Central Association of the Miraculous Medal, 475 E. Chelten Avenue, Germantown, Philadelphia 44, Pa. A note to them will bring you the fac-

ulty and the formula for the blessing and the imposition—you can enclose an offering to them if you wish, but none is asked. Once you receive it, the faculty is a perpetual faculty. The Holy See has restored to the Congregation of the Mission the power to grant this blessing; cf. Seraphinus de Angelis, *De Indulgentiis,* p. 212.

The blessing and investiture must be done personally by the priest who has the faculty to enroll a person in this Confraternity—it is usually done at the conclusion of the Miraculous Medal devotions in a parish but it can be done at any time—often in the rectory office. It is also necessary to wear the Medal in the prescribed form, that is, on a cord or chain suspended from the neck and resting on the breast. (A person who carries a Miraculous Medal or wears it in another way and who is unaware of these conditions would most certainly receive many blessings through the intercession of Our Blessed Mother.) The usual manuals on the Sacramentals give further details about this Medal.

Those priests who are Special or Perpetual Members of the Society for the Propagation of the Faith—or who are diocesan or parochial directors for this society—have this faculty of blessing everywhere this Medal of the Immaculate Conception, ordinarily proper to the Congregation of the Mission, and applying to the Medal the usual indulgences.

There is no obligation of inscribing in the records of the Association the names of the faithful on whom the Medal has been imposed. If there is a large crowd, the people could put the medals on themselves while the priest recites the formula of imposition in the plural.

The Medal must be worn in the prescribed manner as mentioned above—not carried, or pinned to the clothing. This seems clear from the words in the Apostolic Letter of Pope St. Pius X of July 8, 1909: "Omnes ex utroque sexu fideles, hanc associationem adire et privilegiorum ipsius participes effici possunt, dummodo e collo pendens supra pectus gestent sacrum numisma benedictum et sibi impositum a sacerdote ad hoc deputato."—*Acta Apostolicae Sedis, I* (1909), 670; cf. Seraphinus de Angelis, *De Indulgentiis,* p. 213.

Man to Man

. . . This is our first task: We must come to the people not primarily as priests, not primarily as Christians, nor even as brothers and friends: Our primary task is to live amongst them and win their acceptance as men.—**Pere Loew.**

PUBLICATIONS DISAPPROVED

by the

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NOVEMBER, 1954

Publications Found Objectionable For Youth By The Decency Committee

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Authentic Police Cases
Badmen of the West
Beyond
Boy Comics
Black Cat
Black Magic
Chamber of Chills
Confessions of Romance
Crime and Punishment
Crime Does Not Pay
Crime and Justice
Crime Must Pay the Penalty
Crime Mysteries
Crime Suspense Stories
Dark Mysteries
Fate
Fight Against Crime
Frankenstein
Girl Comics
Guilty
Haunted
High School Romances
Journey into Fear
Journey Into Unknown Worlds
Love
Love Problems
Love Romances
Mad
Mysterious Adventures
Nightmare
Out of the Night
Out of the Shadows
Police Action
Real Clue
Radiant Love
Romantic Adventures
Romantic Confessions
Romantic Love
Sam Hill, Private Eye
Sensational Police Cases
Sorority Secrets
Shock
Strange Mysteries
Strange Suspense Stories
Strange Tales
Strange Worlds
Suspense
Sweethearts
Tales from the Crypt
The Hand of Fate
The Haunt of Fear
The Monster of Frankenstein
The Spirit
True Love Confessions
Uncanny Tales
Voo Doo
War
Warfront
Weird
Weird Adventures
Weird Chills
Weird Fantasy
Weird Mysteries
Weird Science
Weird Worlds
Witches Tales
Young Brides
Young Romance

POCKET-SIZE BOOKS

ACE PUBLICATIONS

Bad 'Un
Heat Lightning
Luisita
Open All Night
The Marina Street Girls
The Naked Fear
Will to Kill

AVON PUBLICATIONS

Amboy Dukes
Cry Tough
Dark Passions
Devil's Daughter
Enter Without Desire
Forbidden
Gang Girl
Go For The Body
How Rough Can It Get
I'll Call Every Monday
Intimacy
Laughter Came Screaming
Love for a Stranger
Make My Bed In Hell
Millie's Daughter
Naked Acre
Never Leave Me
Other Side of the Night
Rue Rigalle
Rusty Desmond
The Big Brokers
The Hoodlums
The Wrong Turn
Thunder Below

BALLANTINE BOOKS

Heyday
Summer Street
The Golden Spike
Tides of Time

BANTAM PUBLICATIONS

A Cry Of Children
Battle Cry
Clara
Flee the Angry Strangers
God Has A Long Face
Here Comes Joe Mungin
Lament for Four Virgins
Picaroon
Quick Brown Fox
Someday Boy
The Day of the Locust
The Deep End
The Hate Merchant
The Man from Brazil
The Paradise Below the Stairs
Troubling of a Star
Wait for Tomorrow

BEACON PUBLICATIONS

Gutter Gang
King of the Khyber Rifles
Pawn
Shabby Street
She Got What She Wanted
Walk in Darkness

CARDINAL PUBLICATIONS

A Stone for Danny Fisher
Flesh and the Dream
Nana
Night Light
1919
The Devil Rides Outside
The Ragged Ones
We Are Betrayed

DELL PUBLICATIONS

Back Country
Captain Ebony
Caroline Cherie
Daughter of Strangers
Down
Gina
Go Down To Glory
Reap the Whirlwind
Sex after 40
Teresa
The Bold Saboteurs
The Forest and the Fort

ETON PUBLICATIONS

Hide-out

FIRST EDITION

Conduct Unbecoming
Girl on the Beach
I Detest All My Sins
Men

GOLD MEDAL PUBLICATIONS

As a Man Falls
Cry Down the Lonely Night
Cult of Venus
Cunning and the Haunted
Savage Passions
Spring Fire
Sweet Money Girl
Take Your Last Look
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Virgins of Antiquity
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Amorous Adventures
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See Mrs. Scheer
She Who Hesitates
This Way for Hell
Two Smart Dames
White Slave Racket

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A Swell-Looking Babe
A Way With Women
Boss Man
Chicago Woman
Joy House
Sexual Practices of American Women
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The Flesh Baron
The Joy Wheel
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Unconquered
Victory In the Dust

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Pride's Castle
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Trespass

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Angle of Attack
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Blondes Die Young
Blood Royal
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China Coaster
Dark Streets of Paris
Dead Trees Give No Shelter
Devil Take Her
Don't Crowd Me
Find Me In Fire
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I'll Get Mine
Julia
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One by One
Prince Bart
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Run, Brother, Run
Satan Was A Man
Shakedown
Strange Lovers
Strangers in Our Midst
The Beach House
The Big Bubble
The Big Rape
The Captain's Lady
The Closest Kin There Is
The Dead Tree Gives No Shelter
The Diary
The Gathering Darkness
The Gilded Hearse
The Girl Cage
The G-String Murders
The Innocent One
The Loving and the Daring
The Night is my Undoing
The Violent Wedding
These Items of Desire
Torment
We Burn Like Candles
When the Gods Are Silent
You Can't Catch Me

PYRAMID PUBLICATIONS

After Dark
Bold Moment
Chicago Women
Chinese Lover
Dark Brother
Female Convict
Hospital Doctor
Let's Go Naked
Love Camp
Loves of Goya
Mimi
One for the Road
Pierre's Woman
The Come-On
The Junk Pusher
The Redhead from Chicago
The Shame of Mary Quinn
Women on the Wall

SIGNET PUBLICATIONS

A Breed Apart
A Lamp for Nightfall
A World I Never Made
Caesar's Angel
Catcher and the Rye
Center of the Stage
Days of My Love
Father and Son
Four Days in a Lifetime
From Here to Eternity
God's Little Acre
Home is up River
House in the Upland
I, The Jury
Journeyman
Judgment Day
Love Without Fear
Morning, Winter and Night
My Days of Anger
Natural Child
One Lonely Night
Portrait of the Damned
Sanctuary
Scollay Square
Serenade
The Age of Longing
The Big Kill
The Birds and the Bees
The Descent
The Disguises of Love
The Hoods
The Long Wait
The Lost Year
The Mountain and the Valley
The Naked Heart
The Outsider
The Revolt of Mamie Stover
The Skin
The Waiters
The Woman of Rome
To End the Night
Tobacco Road
Tragic Ground
Trouble in July
Trial By Darkness
Uncle Tom's Children
Vengeance Is Mine

DIGEST-TYPE NOVELS

Adam and Two Eves
Another Man's Wife
Army Mistress
Back-country Wench
Back-Road Motel
Backstairs
Backward Hussy
Backwoods Girl
Backwoods Shanty
Bayou Girl
Beach Girl
Big City Nurse
Cafe Society Sinner
Celler Club
City of Sin
Coed Sinners
Country Club Girl
Farm Hussey
French Nurse
Gang Girl
Gang Mistress
Girl-Crazy Professor
Girl Hungry
Harlem Doctor
High Priced Party Girl
Hilly Billy In High Heels
House of Sinners
Hungry For Love
Indiscretions of a French Model
Intimate Affair of a Sinful Model
Indiscretions of a TV Sinner
Joy Girl
Lost Woman
Love Hungry Boss
Love-Hungry Doctor
Love Hungry Millionaire

Love Starved Woman
Male Ward
Man-Crazy Hussey
Man-Hungry Widow
Motel Mistress
New York Model
Night-Club Sinner
Odd Girl
Office Sinner
Pick-up Girl
Red-Headed Nurse
Red-Headed Sinners
Reefer Club
River Boat Girl
Rooming House
Runaway Girl
Runaway Blond

Savage Eve
Scandals at a Country Club
Scandalous French Doctor
Scandalous Career Girl
Secrets of a Coed
Secrets of a Doctor's Bride
Shameless Playgirl
Shanty Road
Sin Cruise
Sins of an Aspiring Actress
Sinful Island Vacation
Sins of a Private Secretary
Ship's Doctor
Slum Doctor
Soldier's Sinner
Toffee
Streets of Paris
Trailer Camp Girl
Very Private Secretary
Wayward Nurse
Wild Girl
Witch on Wheels
Woman of Passion

MAGAZINES

Actual Confessions
Adam
Adult Psychology
All-True Fact Crime
Amateur Screen and Photography
Art and Camera
Art Photography
Authentic Detective

Ballyhoo
Bare
Beautiful Girls
Beauties
Beauty Parade
Best True Fact Detective
Big Time
Bold
Brief
Bronze Thrills
Brown
Burlesque

Candid Photography
Candid Whirl
Cartoon Humor
Cheers
Color
Comedy
Complete Detective
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Confessions
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Confidential Detective
Crime Detective
Crime Exposed

Dare
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Daring Romances
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Detective World
Detective Yearbook—1954
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Exclusive
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Eyeful

Fact Detective
Famous Police Cases
Fifteen Love Stories
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Figure Photography Annual
Figure Studies
Flirt
Focus
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Glamorous Models
Good Photography

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I Confess
Inside Detective
Intimate Romances

Jackpot
Jest
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Laff
Laff-Annual
Life Romances
Life Story
Lilliput
Line-Up Detective
Love
Love Book
Love Secrets

Man's Life
Man to Man
Men
Modern Man
Movie Spotlight
Movie Play
Mr.
Mr. America
My Confession
My Romance

Nifty
Night and Day
Now
Nudist Year Book

Our Life
Off Limits
Our World

Pace
Pack of Fun
Paris Life
Peek Show
Peep Show
People Today
Personal Romances
Photo
Photo Arts
Photography Workshop
Picture Follies
Picture Fun
Picture Life
Picture Scope
Picture Show
Pix
Playboy
Police Detective
Police Record Detective
Prize Winning Photography
Pulse
Rave
Real Detective Cases
Real Romances
Real Story
Real Police Cases
Reward
Romance Confessions
Romance Time

Salon Photography
Scope
Scoop
Secret Confessions
Sensational Detective Cases
Sexology
Show
Show Girls
Sir
Smash Detective Cases
Special Detective
Strange Medical Facts
Stare
Startling Detective
Sunbathing
Sunshine & Health
Suppressed

Tab
Tell
Ten True Crimes
The Girl Friend and the Boy Friend
Timely Detectives
Titter
Tomorrow's Man
Tops
True Cases of Women in Crime
True Crime Cases
True Life Detective Cases
True Life Stories
True Love Secrets

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True Police Yearbook	Vue	World Digest
21-The Magazine For Young Men	Wham	You
	Whisper	Your Psychology
Uncensored	Wink	Your Romance
Uncensored Detective	Wit and Humor	Zip

NOTE: A Club to obtain pocket-books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 33 West 42nd St., New York 36, N. Y.

List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list are sold at following prices per month: Single copy 10c; 5 copies 25c; 10 copies 50c; 25 copies 65c; 50 copies 90c; 100 copies $1.25. All prices given are postpaid.

Currente Calamo

Continued from page 950

which makes Protestantism or Catholicism equally unimportant. On this negative side, we reluctantly give due influence to the prevailing attitude often expressed in the remark, "Each of us is serving God in his own way." As if God were immensely pleased thereby.

And pardon us for quoting the old joke which does neatly puncture this balloon. The alleged priest who heard this platitude once too often is alleged to have said to his latitudinarian brother: "Yes, indeed, you in your way. I in *His!*"

But to get back to the matter at hand — we've been reading a valuable bit of *Americana*, the *History of St. Meinrad's Archabbey* by Father Kleber, a history of the monastery and seminary which has had so much to do with the growth of the Church in Indiana and several adjacent states and has thereby contributed to our *bonum summe catholicium*. Our personal congratulations to Archabbot Ignatius Esser and his faithful monks.

The abbey was established a hundred years ago, is currently celebrating its jubilee, and so it is quite familiar with the ups and downs our Faith has experienced.

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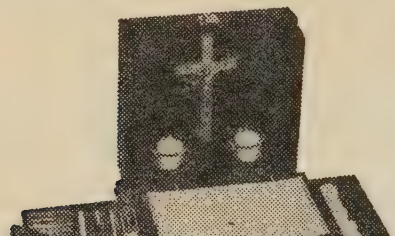

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A footnote tells us that Father Beda's general relations with Protestants were friendly but the ugly fact remains that a priest on a sick call could find his life in danger.

Book Reviews

The Meaning of Maryknoll

by Albert J. Nevins

McMullen Books, Inc., New York, 1954, pp. 330, $3.50

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Our Sunday Visitor HUNTINGTON, INDIANA

chapters and as many pages of masterful photography, Father Nevins tells the epic tale of how the mission spirit came to America and how the American spirit went to the missions.

It all began half a lifetime ago at a Eucharistic Congress in Montreal, when a remarkable priest from North Carolina accidentally met a remarkable priest from Boston. Within a year Fathers Price and Walsh had won for America's first missionary society the support of the nation's hierarchy and the approval of St. Pius X. A year later, amidst a lawsuit with John D. Rockefeller, Maryknoll had set up permanent headquarters 30 miles north of New York City.

Six hectic years passed. Then, as American soldiers were returning from Europe, four American priests were sailing for Asia. Shortly before Christmas of that 1918, Maryknoll's first band of missioners arrived in China. Among that pioneer group was the future bishop and martyr, Francis X. Ford.

Before the Second World War Maryknoll concentrated almost entirely on the Orient. During the War she channeled some of her expelled missioners to the fresh field of Latin America. Since the War she has accepted from the Holy See an invitation to undertake work in Africa. All along, however, Maryknoll has staffed missions in the U.S. itself for the care of large Oriental groups.

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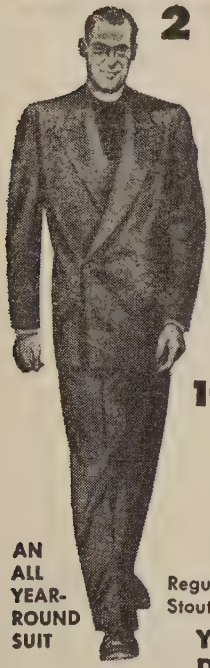

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Fall Highlights

More Blessed Than Kings
By Vincent P. McCorry, S.J.,

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A Survey of Protestant Theology in Our Day
By Gustave Weigel, S.J.

Brief and accurate summarization of the main tendencies in current Protestant theology. $.90

The Human Element in the Church of Christ
By Rev. Paul Simon.

Trans. by Meyrick Booth, Ph.D.

Thought provoking examination of the relationship between Catholicism and human nature. $2.75

The Priest and the Unconscious
By Dr. Erwin Ringel and Dr. Van Lun.

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By Remy, trans. from the French by Viola Garvin.

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The Primacy of Peter
By Msgr. Charles Journet.

Trans. by John Chapin.

Brilliant analysis of the apostolic succession and a reply to Protestant theologian Oscar Cullmann's **Peter, Disciple, Apostle, Martyr.** $2.75

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Book Reviews

The story of Maryknoll is also the story of the Maryknoll Sisters and Brothers. The former, numbering more than 1,100 are officially known as the Foreign Mission Sisters of St. Dominic and are a Third Order of the Dominicans. There are 135 men known as the Foreign Missions Brothers of St. Michael. Together these two valiant groups lend indispensable help to Maryknoll's 580 priests and 700 seminarians.

The majority of these seminarians trace their first interest in Maryknoll to the splendidly edited monthly, *The Field Afar.* Begun in 1907 by co-founder James Anthony Walsh, this magazine actually antedates the society, having had as one of its purposes the establishment of a foreign mission seminary in the U.S.

Since making America mission-conscious is one of Maryknoll's aims, the Society has also set up an Information Bureau, produced excellent *World Horizon* Films, and distributed half a million "Sadlier" geographies. This latter series, now used officially in a large number of schools, adds social and religious complexions to the old-time physical portraits of the world.

In fresh and vibrant style well suited to its subject, this book follows the growth of Maryknoll chapter by chapter. Formosa with its dozens of daily earthquakes, Bolivia with its sixteen-foot alligators, Chile boasting of areas where rainfall has never been recorded, Africa where safari ants first occupy you and then wait for a leader's signal before biting you all at once: these are some of

During Marian Year

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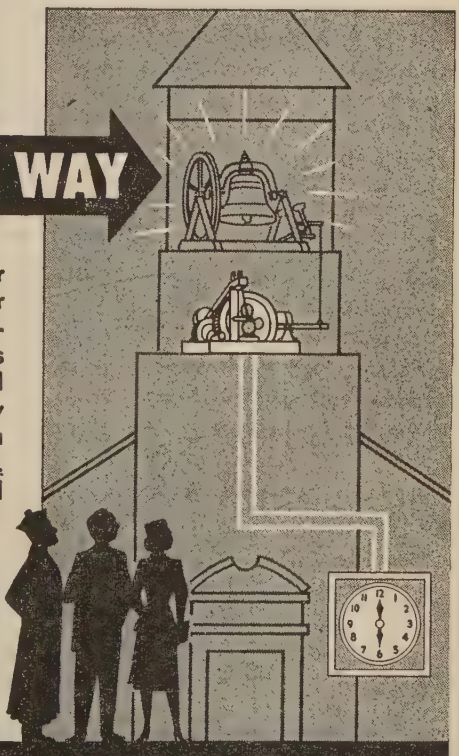

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the backgrounds against which the Maryknollers ply their amazing way.

I think the universal appeal of this book might be heightened by a change or two in any revised edition. First, the insertion of pertinent maps. Secondly, omission of a partisan-sounding quotation which couples Protestantism and Communism as forces working against the Church in Chile. The unqualified remarks, which add nothing positive to the story, are likely to alienate non-Catholic readers otherwise sympathetic and full of admiration.

Here then is an exhilarating story expertly told. For adventure and inspiration of the highest order, read the history of the great-hearted secular priests of America, the Men of Maryknoll. — Joseph Taylor, Baltimore.

Pio Nono, Creator of the Modern Papacy

by E. E. Y. Hales

P. J. Kenedy & Sons, New York, 1954, pp. 352, $4.00

PIUS IX has been the object of so much unbalanced blame and of loyal but empty praise that the general student might well despair of arriving at any understanding of his character and pontificate. Mr. Hales does much, very much to help in understanding the man who rose from an obscure Italian see to be Pope, who seemed to change from an ardent liberal to an arch-conservative almost

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overnight. The author shows with clear emphasis what the Pope and his reputation has had to meet.

Politicians raged at the definition of papal infallibility, yet they were quick to demand that the Pope be a miracle worker in the field of practical politics. Critics of the Papal States were ever repeating that they were poorly governed but the critics never mentioned that taxes were lower than elsewhere in Europe.

Pius IX sincerely wanted liberty for his subjects and the Italians but when he saw the interpretation of liberty in the murder of his prime minister, despoliation and suppression of monasteries, and the ejection of nuns, one can scarcely blame him for preferring death to such liberty.

In the carefully documented pages of this readable book, one sees, perhaps for the first time in English, the Syllabus of Errors in its proper context. Here, too, one finds a balanced presentation of the loyalty of the French Catholics, a presentation far different from that of the special pleading of some British writers. Enjoyable and informing are the extended remarks on Cardinal Antonelli, Victor Emmanuel and Louis Napoleon.

While Mr. Hales does not claim perfection for Pius IX, he does present a critical judgment of him as Pope and ruler in a truly admirable manner, with fairness, with charity and, what would have pleased Pius IX much, with humor. —J.M.C., Seattle.

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Book Reviews

An Alcoholic to His Sons

by Henry Beetle Hough

Simon and Schuster, Inc., New York, 1954, pp. 245, $3.50

AN *Alcoholic To His Sons* is an exhaustive treatise on alcoholism with technical analyses by a layman given from many sources. "John Doe" — an alcoholic — has related to the author the many twists and turns of the alcoholic problem which he has picked up along the way of Alcoholics Anonymous. To this he has added the many appraisals of the problem, its causes, signs, and patterns. Although very few conclusions are reached, the statements relating to alcoholism are often given as definitive conclusions.

What puzzles your reviewer is whether the alcoholic informer of the author ever attained permanent sobriety. There is ample evidence in the treatise that he did have trouble after associating with Alcoholics Anonymous, but no evidence of his ever achieving stability on the program.

Many of his "signs" of alcoholism are a bit far-fetched and certainly would not stand up under technical scrutiny by an expert in the field. His approach to sobriety and to the work of Alcoholics Anonymous is too idealistic to be practical. Much of this idealism may however be due to the fact that the facts are presented second-hand by a professional writer —by a story-teller.

Because of the almost limitless references to the many facets of alcoholism and of the constant

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change in the human interest from one character to another, the book will undoubtedly be difficult to read and will not hold the reader's interest for long at a time. Even the professional story-telling touch of the author fails to relieve this to any great extent. In reading it we were reminded of watching a mechanic discarding before us all the various intricate parts of his machine — informative but dull. — Ralph S. Pfau, M.A., Indianapolis.

Fatima: Pilgrimage to Peace

by April Oursler Armstrong and Martin F. Armstrong, Jr.

Hanover House, New York, 1954, pp. 192, $2.00

GOING a journey and then writing about it was already a venerable procedure before Marco Polo ever left his native Venice. But the mysterious world he later wrote of set men's minds astir in an unprecedented way. Seven centuries after his birth, a young couple now tell of their pilgrimage to another world, one brimming with far more mystery and consequence than ancient Cathay. It is the world of Fatima, where in 1917 the Queen of the Universe spoke to three peasant children about peace on earth.

Recently Fulton Oursler's daughter spent a month in and around Fatima with her lawyer husband. Their interest had only lately been aroused in the strange happenings related of a tiny mountain-town in west central Portugal. Encouraged by his Eminence, Cardinal Spellman, they set off to visit the people and places involved in the 37-year-old drama.

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In quick and colorful prose, they recall the essential story of Fatima, and then describe their journey to it. Theirs was the good fortune to be able to interview Lucy, the only one of the three children who survives; Ti Marto, the father of the other two children; and Dom Jose, the Bishop who guards but does not know the famous "third secret." They tell also of their presence in Fatima on an anniversary of the Miracle of the Sun, of the huge crowds commemorating the event, and of the stories told about remarkable cures.

The sober and reverent approach of this travelogue, its lack of theological complexities, and its semi-journalistic style make it a fitting book to recommend to interested non-Catholics. Two appendices supply practical information about traveling to Fatima, and a number of prayers bearing on the Fatima devotion. — Joseph Taylor, Baltimore.

The Mystery of Godliness

by Ceslaus Spicq, O.P.

Fides Publishing Assn., Chicago 10, Ill., 1954, pp. 183, $3.50

IT is perhaps true to say that, despite all the attempts that have been made through the ages, the Catholic priesthood has never been definitely analyzed or adequately portrayed, since it is by nature a thing which transcends all that is human. Yet there must be books about the priesthood. It demands our study and meditation.

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Book Reviews

man can say all that there is to say, the objection can never validly be raised that there are too many books already. Provided the author is a man of wisdom and of holiness, each new book can add something to our understanding of the priesthood. If the author be a saint, so much the better. If he be St. Paul, what more can we ask?

In *The Mystery of Godliness* Father Spicq, Professor of Sacred Scripture at La Saulchoir, attempts to paint a portrait of the priest by using, almost exclusively, the materials provided by the Apostle of the Gentiles. His years of study and teaching have made him thoroughly familiar with St. Paul's thought and have given him the technical skill which the present work required.

Throughout the work Father Spicq places great stress on the meaning of words, defining their use through the pre-Christian era up to the time of St. Paul, thus illuminating the telegraphic style of the Epistles and at the same time revealing the wealth of idea which lay behind apparently simple Pauline words and phrases. For all of this, however, the style is not labored. The translation — from the French — is so fluent

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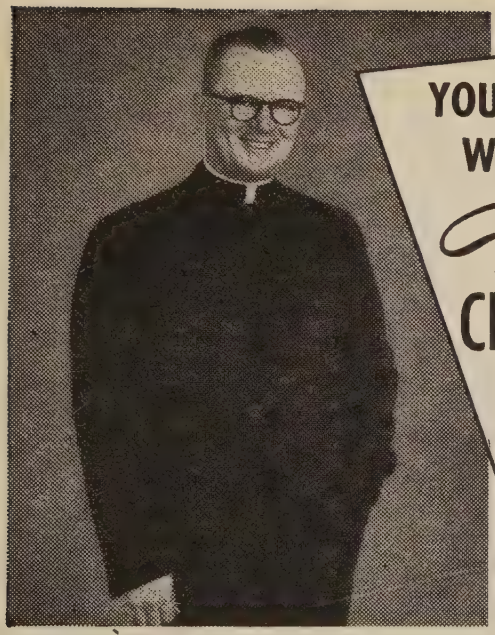

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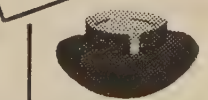

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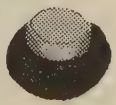

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as not to be easily recognizable as a translation at all.

To be a priest after the model of St. Paul is an ambition worthy of any of us. However, to use that model we must be able to study it, and for those of us who can see that model only imperfectly in the Epistles themselves, Father Spicq's book can well-nigh be called indispensable.—Raymond Gribbin, Baltimore.

Paul the Apostle

by Giuseppe Ricciotti
translated by Alba Zizzamia

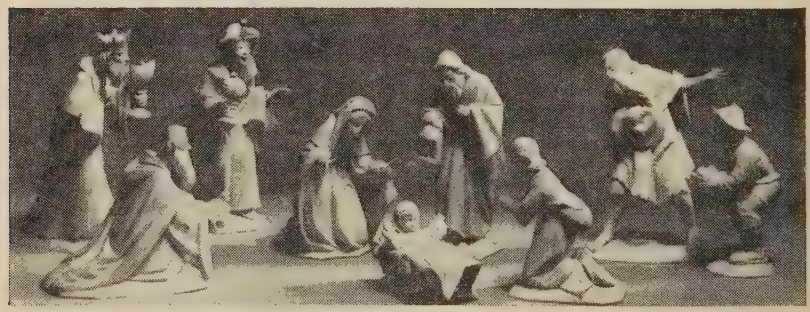
Bruce Publishing Co., Milwaukee, 1954, pp. 540, $7.50

READERS of Ricciotti's *Life of Christ* are already prepared to welcome this study of St. Paul from the same hands.

It has been hailed abroad as something of a classic; Alba Zizzamia's smooth and easy rendition should bring it like recogniton from English readers.

While it is primarily a piece of scholarship — the translator had Fr. Skehan of Catholic University check the English for accuracy — let no one think it heavy or dull. Learned, yes. One can thank not only the skill of the author who wears his learning lightly for this boon but credit the magnificent personality of St. Paul which emerges so strikingly from its pages.

St. Paul is first of all set in historical background in a section that makes up the introductory part of the work; there follows



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New Testament Stories

by C. C. Martindale, S.J.

B. Herder Book Co., St. Louis, 1954, pp. 140

THIS companion-piece to Father Martindale's *Old Testament Stories* might have been more descriptively entitled *Gospel Stories,* since it restricts itself to the first four books of the New Testament. Written for children, it aims to sketch in outlines broad and attractive the life and teaching of One Who yearned that little children be brought to Him. The author urges that his work be set aside as soon as the child can read or intelligently listen to the New Testament itself.

The book has, I think, a judicious degree of both simplicity and enthusiasm. Father talks directly to the children and makes recurrent applications of Gospel situations to their own lives. Occasionally, though, the vocabulary seems somewhat high-voltaged (captiousness, verandahs), and the sentences rather challenging ("It would have been 'testing' or 'tempting' God had proofs, which

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He had not granted, been as it were demanded from God that Jesus was the Messiah.")

This work may possibly serve best if read aloud by grown-ups to youngsters in the 5-10 age group. As such, it would be an apostolic gift to parents with young families, or to the children themselves. — J. J. Gallagher, Baltimore.

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Is It Waste Money?

I HAVE just gotten over the twinge of conscience I receive annually on the twelfth Sunday after Pentecost: "The priest passed by." Today I read Father Sheridan's article in the September PRIEST and though he is mixing two types of people, the confidence-man and the bum, let me talk about the latter.

These unfortunate people are beaten down and not wanted by anyone. On the way to the rectory they have passed many stores of merchants, many homes, none in which they could be helped and they have come to the rectory, for a priest lives there. They know there is a chance of being refused —a quickly closed door in their face, they shrug off; a lecture, that hurts. They know all the lectures, having heard them many times; they know their own condition very well, having had plenty of time to think it over. You call a man a liar and a cheat, he has been called worse than that, but when it comes from a priest, it hurts. Watch the eyes when you give these lectures. Just how can a person be called a liar and a cheat in a kindly way!

Somewhere in the background of these unfortunates there has been a tragic mistake. An inability to keep resolves in serious matters; a taking the wrong road at

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the fork; the lack of will to co-operate with grace.

This man with the bilious look and the mushy eyes will sleep under the viaduct tonight at the same time you crawl in between clean sheets. He doesn't like the viaduct. In his own way he has tried to pull back so many many times and it just didn't work. Did you ever see a man who has lost hope, cry! It is a scene that will etch itself into the memory. Have you ever had the experience of going into a flop house an hour before the sleeping men were ordered out onto the street! It will shake your sensibilities. These men are not liked, are not wanted by anyone; they lack the most precious possession that man has, to be loved. Remember, Father, the mind does not reject completely. There is always memory. There are times these men cry bitterly in the middle of the night.

The Money Is Not Missed

Their minds do not function in a well mannered and, what we call, a civilized manner. They scrounge for food and after having become sodden with alcohol, a drink is the only think that will help. In well administered parishes there is a fund for these cases. Those quarters and the series of dollars, you may not have had the "load" returned, neither were you inconvenienced, let alone impoverished.

Father Sheridan mentioned the woman and her immoral consort. The steak he ate the other night at dinner could very easily have been paid for from the money taken out of envelope number 893½. That is the envelope that is dropped into the collection

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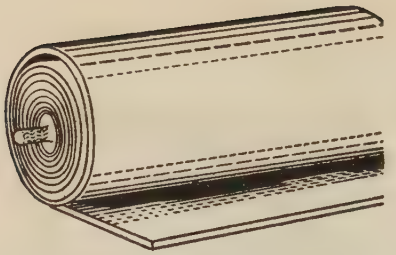
every Sunday by the couple with the invalid marriage, the invalid marriage that could be validated, but because of some illogic between the atque and the ergo, they have convinced themselves that they do not come under the law. It could possibly have come out of the check that was dropped in last Sunday by the man who had made a successful business deal, a deal that would not stand up under any of the theses in the tract on Justice and Rights.

They Compliment Us

I think it quite a compliment that these unfortunate people will come to a rectory. The priest is sympathetic and the priest will help. In a world of harshness and selfishness the Church is a haven. It is not rare, Father, that when an ambulance picks our unfortunate friend off the street; when he is registered at the admittance desk as John Doe; when the intern says there is nothing that can be done, that this man, made to God's image, will whisper to an orderly: "Get me a priest."

Neither is it rare, Father, for that unfortunate man on your door step to have the same power as you have. You wouldn't be able to tell it behind that bilious look, the mushy face, the watery eyes, but he is there and his shame is not only a cross but a scourge.

Somewhere along the line of life, the thing that makes man tick, according to the gospels and the teaching Church, was destroyed. It is not for us to judge. When you left your meetings, your conferences, your classes, (you put



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Correspondence

dinner first), you are leaving the fold; that man on the doorstep is outside the fold, he whom the Master sought.

Who are these men, Father? They are a share of our inheritance from the mendicant orders, the Vincent de Pauls, the Peter Clavers, the thousands upon thousands of priests who have halved their loaf of bread and shared it with their cup of wine.

Blessed is the parish that has been host to the new famous Brother George. He has had doors closed upon him; he has been the recipient of lectures; but where he has been welcomed, he has left his mark. Let us not judge, Father, rather let us heed the dictum: "All things to all men." A simple directive that has caused the mind of the unfortunates, the forgotten ones, the unwanted, to turn to the priest when in need. Who are we to say whether the need is justified or not!

Sincerely yours in Christ,
George A. Wilson, S.S.J.

Houston, Texas

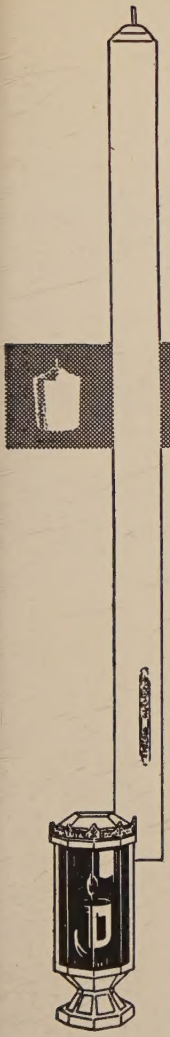
Poses A Question

Editor:

CAN anyone advise us on the advantages of an eternal priesthood? What priestly work will occupy us in heaven, without sacrifice, without sacraments? In a word, how will we be different in function or in state from the laity?

Perplexus

Philadelphia



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